HUDIBRAS,

IN THREE PARTS,

Written in the Time of

THE LATE WARS:

Corrected and Amended.

WITH

LARGE ANNOTATIONS,

AND A PREFACE,

BY

ZACHARY GREY, LL.D.

Adorn'd with a new Set of Cuts.

VOL. II.

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HUDIBRAS.

The ARGUMENT of THE THIRD CANTO.

The Knight, *with various Doubts poſſeſt,*
To win the Lady *goes in Queſt*
Of Sidrophel, *the* Roſy-Crucian,
To know the Deſt'nies Reſolution;
With whom b'ing met, they both chop Logick,
About the Science Aſtrologick;
Till falling from Diſpute to Fight,
The Conj'rer's *worſted by the* Knight.

CANTO III.

DOUBTLESS the Pleaſure is as great
Of being *cheated*, as to *cheat*;

This whole *Canto* is deſign'd to expoſe *Aſtrologers*, *Fortune-Tellers*, and *Conjurers*. In Banter of whom, Dr. *James Young*, (in his Tract, intitled, *Sidrophel Vapulans*, &c. 1699. p. 35.) informs us, "That in the Pontificate of ſome ſuch holy Father as *Gregory* the "*Seventh*, a Lover of the *Black Art*; one of the *Tribe* craved of "his *Holineſs*, a *Protector*, or *Patron-Saint* for *Aſtrologers*, like as "other Arts had: The good *Pontiff* willing to oblige a Faculty "he lov'd well, gave him the Choice of all in *Saint Peter*'s. The "humble Servant of *Urania*, depending upon the Direction of "good Stars, to a good Angel, went to the choice *Hoodwinkt*, "and groping among the Images, the firſt he laid Hand on was "that of the *Devil* in Combat with *Saint Michael*; had he choſen "with his Eyes open, he could not have met with a better Pro-"tector for ſo Diabolical an Art."

'Twas a Cuſtom in *Alexandria* formerly, for *Aſtrologers* to pay a certain Tribute, which they call'd *Fool's-Pence*, becauſe it was taken from the Gains which *Aſtrologers* made by their own ingenious Folly, and credulous Dotage of their Admirers. [*Turkiſh* [illegible] vol. 8. book 4. chap. 10.] See *Judicial Aſtrology*, expoſed [illegible] *Cervantes*, *Don Quixote*, [illegible]ol. 3. chap. 25.

As Lookers-on feel moſt Delight,
That leaſt perceive a *Jugler*'s Slight;
And ſtill the leſs they underſtand,
The more th' admire his Slight of Hand.
Some with a Noiſe, and greaſy Light,
Are ſnapt, as Men catch *Larks* by Night,
Enſnar'd and hamper'd by the *Soul*,
As Nooſes by the *Legs* catch *Fowl*.
Some with a *Med'cine*, and *Receipt*,
Are drawn to nibble at the *Bait*;
And tho' it be a two-foot *Trout*,
'Tis with a ſingle Hair pull'd out.
Others believe no Voice t' an *Organ*
So ſweet as *Lawyer*'s in his *Bar-gown*;
Until with ſubtle Cobweb-cheats,
Th' are catch'd in knotted *Law*, like *Nets*:
In which, when once they are imbrangled,
The more they ſtir, the more they're tangled;
And while their *Purſes* can diſpute,
There's no End of th' immortal Suit.
Others ſtill gape t' anticipate
The Cabinet-Deſigns of *Fate*,
Apply to *Wizards*, to fore-ſee
What ſhall, and what ſhall never be.
And as thoſe *Vultures* dor forbode,
Believe Events prove *bad* or *good*.

℣. 3, 4. *As Lookers-on feel moſt Delight,—That leaſt perceive a Jugler's Slight.*] See the Art of *Jugling* expoſed. *Scot*'s *Diſcovery of Witchcraft*, book 13. chap. 22 to 34 incluſive.

℣. 8. *Are ſnapt, as Men catch Larks by Night.*] By the *Low-Bell*. See *Baily*'s *Dictionary*.

℣. 25. *Apply to Wizards* &c.] *Run after*, in the Editions of 1664.

℣. 27. *And as thoſe Vultures do forbode.*] Alluding to the Opinion, that *Vultures* repair beforehand, to the Place where Battles will be fought. Of this Opinion *Pliny* ſeems to be. *Nat. Hiſt.* lib. [illegible] cap.

A Flam more ſenſeleſs than the Roguery
Of old *Aruſpicy* and *Aug'ry*,
That out of *Garbages* of *Cattle*
Preſag'd th' Events of *Truce*, or *Battle*;
From Flight of *Birds*, or *Chickens pecking*,
Succeſs of great'ſt *Attempts* would reckon:
Though *Cheats*, yet more intelligible,
Than thoſe that with the *Stars* do fribble.
This *Hudibras* by Proof found true,
As in due Time and Place we'll ſhew:
For he with *Beard* and *Face* made clean,
Being mounted on his *Steed* agen;
(And *Ralpho* got a Cock-horſe too
Upon his *Beaſt*, with much ado)
Advanc'd on for the *Widow*'s Houſe,
T' acquit himſelf, and pay his *Vows*;

cap. 6. See a Confutation of it, Notes upon *Creech*'s *Lucretius* 1714. vol. 1. p. 366. Theſe Birds of Prey have ſometimes devour'd one another. Vide *Chronic. Chronicor. Politic.* lib. 2. p. 115.

ỳ. 29, 30. *A Flam more ſenſeleſs than the Roguery—Of old Aruſpicy and Aug'ry.*] See Dr. *Kennet*'s *Roman Antiquities*, part 2. chap. 3 and 4. *Chronic. Chronicor. Eccleſiaſtic.* lib. 2. p. 406. See *Judicial Aſtrology* expos'd, Sir *John Maundevile*'s *Voyage and Travels.* Edit. 1727. p. 199, 200. In the Play, intitled, *Two Noble Kinſmen*, by *Fletcher and Shakeſpear*, Act 1. Edit. 1634. p. 2. from the beſt Authorities both ancient and modern, by Dr. *James Young*. *Sidrophel Vapulans*, or *Quack Aſtrologer toſs'd in a Blanket*, from p. 20 to 52 inclusive. *Spectator* N° 105. And *Augury* expos'd, *Scot*'s *Diſcovery of Witchcraft*, chap. 1. 6, 7, 8, 17, 18, 19, 20.

ỳ. 33, 34. *From Flight of Birds, and Chickens pecking,—Succeſs of great'ſt Attempts would reckon.*] See the Opinions of the *Romans* in this Caſe, Dr. *Kennet*'s *Roman Antiquities*, part 2. chap. 3. and the Folly of ſuch as were of this Opinion expos'd. *Ben Johnſon*'s *Maſque of Augurs*, vol. 1. p. 88. *Scot*'s *Diſcovery of Witchcraft*, book 11. p. 193, &c. *Spectator* N° 7.

ỳ. 35, 36. *Yet more intelligible,—Than thoſe that with the Stars do fribble.*] *Gaſſendus* (ſee his *Vanity of Judiciary Aſtrology*, p. 106.) calls the whole Art of *Aſtrology* a myſterious Nothing; a Fiction more vain, than Vanity itſelf.

When various *Thoughts* began to buſtle,
And with his inward Man to juſtle,
He thought what *Danger* might accrue,
If ſhe ſhould find he ſwore untrue:
Or if his *Squire*, or he ſhould fail,
And not be punctual in their *Tale*;
It might at once the Ruin prove
Both of his *Honour*, *Faith*, and *Love*.
But if he ſhould forbear to go,
She might conclude h' had broke his *Vow*;
And that he durſt not now for Shame
Appear in *Court*, to try his *Claim*.
This was the Pen'worth of his *Thought*,
To paſs *Time*, and uneaſy *Trot*.
Quoth he, in all my paſt *Adventures*,
I ne'er was ſet ſo on the Tenters;
Or taken tardy with *Dilemma*,
That ev'ry Way I turn, does hem me;
And with inextricable Doubt,
Beſets my puzzled *Wits* about:
For tho' the *Dame* has been my Bail,
To free me from enchanted *Jail*:
Yet as a *Dog*, committed cloſe
For ſome Offence, by chance breaks looſe,

℣. 45, 46. *When various Thoughts began to buſtle,—And with his inward Man to juſtle.*] New Scruples began to ſpring up in the Knight's Brain: It is correſpondent with his Character to be perpetually troubled with Caſes of Conſcience, and accordingly the Poet has drawn him ſo from the Beginning to the End of the Poem. (Mr. *B.*)

℣. 57. *This was the Pen'worth of his Thought.*] The Sum, or Whole of it.

℣. 61. *Or taken tardy with Dilemma.*] An Argument in Logic, conſiſting of two or more Propoſitions, ſo diſpoſed, that deny which you will of them, you will be preſs'd; and grant which you will of them, the Concluſion will involve you in Difficulties, not eaſy to be got over.

℣.

And quits his *Clog*; but all in vain,
He ſtill draws after him his *Chain*:
So though my *Ankle* ſhe has quitted,
My *Heart* continues ſtill committed;
And like a *bail'd* and *main-priz'd Lover*,
Altho' at large, I am bound over.
And when I ſhall appear in *Court*,
To plead my *Cauſe*, and anſwer for't,
Unleſs the Judge do partial prove,
What will become of *Me* and *Love*?
For if in our Account we vary,
Or but in Circumſtance miſcarry;
Or if ſhe put me to ſtrict Proof,
And make me pull my *Doublet* off,
To ſhew, by evident Record,
Writ on my Skin, I've kept my Word,
How can I e'er expect to have her,
Having demurr'd unto her Favour?
But *Faith*, and *Love*, and *Honour* loſt,
Shall be reduc'd t' a *Knight o' th' Poſt*?
Beſide, that *ſtripping* may prevent
What I'm to prove by *Argument*;
And juſtify I have a *Tail*,
And that Way too, my *Proof* may fail.
Oh! that I cou'd enucleate,
And ſolve the *Problems* of my *Fate*;

℣. 73. *And like a bail'd and main-priz'd Lover.*] Alluding to his being freed from the Stocks by his Miſtreſs. See *Bail* and *Main-prize*, *Jacob*'s *Law-Dictionary*.

℣. 88. ——————*Knight o' th' Poſt.*] One who for Hire will ſwear before a Magiſtrate, or in a Court of Judicature, whatſoever you would have him. See *Baily*'s *Dictionary*, folio edit.

℣. 95. *Or find by Necromantick Art.*] Necromancy was an Art or Act of Communicating with Devils, and doing ſurprizing Feats by their Aſſiſtance: ad particularly by calling up the Dead. See a

Or find by *Necromantick Art*,
How far the *Deſt'nies* take my Part;
For if I were not more than certain
To *win*, and *wear* her, and her *Fortune*,
I'd go no farther in this *Courtſhip*,
To hazard *Soul*, *Eſtate*, and *Worſhip*;
For though an *Oath* obliges not,
Where any thing is to be got,
(As thou haſt prov'd) yet 'tis *profane*,
And *ſinful*, when Men *ſwear* in *vain*.
Quoth *Ralph*, Not far from hence doth dwell
A cunning Man, hight *Sidrophel*,

remarkable Inſtance in the famed Romance of *Heliodorus* Biſhop of *Tricca*, *Æthiopicor.* lib. 6. p. 300, &c. edit. *Lugduni* 1611.

℣. 96. *How far the Deſt'nies take my Part.*] Of all the Scruples and Qualms of Conſcience that have hitherto perplex'd our Knight, it muſt be confeſs'd, that theſe with which he is now aſſaulted are the moſt rational, and beſt grounded: His Fears are juſt, and his Arguments unanſwerable; and the *Dilemma* with which he is incumber'd, makes him naturally wiſh, that all his Doubts were remov'd by a Prognoſtication of his future Fortune. *Ralpho* underſtanding the Knight's Mind, takes this Opportunity to mention *Sidrophel*, who from this Occaſion is happily introduced into the Poem. (Mr. *B.*)

℣. 103, 104.—— *Yet 'tis profane,—And ſinful when Men ſwear in vain.*] Theſe wretched Hypocrites, tho' Perjury was with them a venial Sin, when it ſerv'd their Purpoſe, as appears from the foregoing Canto; and indeed from all the impartial Hiſtorians of thoſe Times. Yet to carry an outward Face of Religion, they were very punctual in the Puniſhment of *profane* and *common Swearing*: And according to Sir *Robert Howard* [*Committee*, &c. act. 2. ſc. 1. p. 53.] were more ſevere in the Puniſhment of *Swearing*, than *Curſing*: For when *Teague* was puniſh'd Twelve-pence for an Oath, he ask'd what he ſhould pay for a Curſe? They ſaid Six-pence. He then threw down Six-pence, and curſed the *Committee*.

℣. 106. *A cunning Man, hight Sidrophel.*] *William Lilly*, the famous *Aſtrologer* of thoſe Times, who in his yearly *Almanacks* foretold Victories for the Parliament with as much Certainty, as the Preachers did in their Sermons; and all, or moſt Part of what is aſcribed to him either by *Ralpho* or the Poet, the Reader will find verify'd in his Letter (if we may believe it) wrote by himſelf

That deals in *Deſtiny*'s dark *Counſels*,
And ſage *Opinions* of the *Moon* ſells;
To whom all *People*, far and near,
On deep Importances repair;
When *Braſs* and *Pewter* hap to ſtray,
And *Linnen* ſlinks out of the Way:

ſelf to *Elias Aſhmole*, Eſq; and printed a few Years ago for *E. Curl*, *J. Pemberton*, and *W. Taylor*, Bookſellers in *London*. In this Letter or Hiſtory of his own Life, we find an Account of ſeveral of his Predictions, (ſuch as happened to hit right, not ſuch as fail'd) and what Encouragement he had from the Parliament, and others. But when he found that the Authority of Parliament began to ſink, and the Power of the Army to increaſe, he was as ready to predict againſt the Parliament, as before he was for it; tho' he began to do ſo almoſt too ſoon for his own Security: For he tells us (p. 69.) that in the Year 1650, he wrote, "That the Parliament (meaning the *Rump*) ſtood upon a tottering Foundation, and that "the Commonalty and Soldiery would join againſt them." For this he was taken up by a Meſſenger, carried before a Committee of Parliament, and ſhew'd the Words of his *Almanack*: But having Notice before-hand of what was intended againſt him, he had got that Leaf new printed, and thoſe obnoxious Words left out. So he denied the Almanack to be his, and pull'd half a Dozen out of his Pocket, which were without that Paſſage, and ſaid, this was a ſpurious Impreſſion, in which ſome Enemies had put in thoſe Words, in order to ruin him: (Life, p. 70.) In which he was ſeconded by a Friend in the Committee, who enlarged upon the great Services he had done the Parliament: (Life, p. 71.) Notwithſtanding which he was kept a Priſoner in the Meſſenger's Hand near a Fortnight, and then releas'd. What he had ſaid of the *Rump* was at the Inſtance of ſome of *Cromwell*'s Party: He lived to the Year 1681, being then near eighty Years of Age, and publiſh'd predicting Almanacks to his Death. He was ſucceeded by *Henry Coley* (a Taylor by Trade) his *Amanuenſis*, (ſee Life, p. 109.) And after him came *John Partridge*, who, ſomething more than thirty Years ago, was ſo expos'd and ridicul'd, for his Predictions, by *Iſaac Bickerſtaff*, Eſq; (ſee *Tatler*, N° 1, 39, 118, 124, 216.) I know of no one ſince, that has publiſh'd prophetic Almanacks. (Dr. *B.*) See a remarkable Account of *Lilly* in Mr. *Hearne*'s *Life of Mr.* Anthony Wood, p. 505, 506, 507.

℣. 111, 112. *When Braſs and Pewter hap to ſtray,—And Linnen ſlinks out of the Way.*] Sir *John Birkenhead* banters *Lilly* upon this Head; [*Paul's Church-yard*, cent. 1. claſſ. 1. ſ. 12.] "*Pancirollæ Medela*, "a Way to find Things loſt by *W. Lilly*; with a Clavis to "his Book, or the Art of his Art by Mrs. *Mary Frith*."

This

When *Geeſe* and *Pullen* are ſeduc'd,
And *Sows* of ſucking *Pigs* are chows'd;
When *Cattle* feel Indiſpoſition,
And need th' Opinion of *Phyſician*;
When *Murrian* reigns in *Hogs* or *Sheep*,
And *Chickens* languiſh of the *Pip*;
When *Yeaſt* and outward Means do *fail*,
And have no Pow'r to work on *Ale*;
When *Butter* does refuſe to come,
And *Love* proves *croſs* and *humourſome*;

This was an old Pretence, made mention of by *Wierus*, (*De Præſtigiis Dæmonum*, lib. 6. cap. 2.) Plerique inſuper magi *Pythonis* ſpiritu inflati, artem divinandi profitentur, & res perditas quis ſuffuratus fuerit, aut ubi eæ reconditæ ſint, & alia abdita, vel etiam ancipitia ſe manifeſtare poſſe jactant. And Mr. *Scot* mentions ſome of the Charms made Uſe of to find out a Thief. (*Diſcovery of Witchcraft*, book 12. chap. 17. p. 260, 261, 262.)

But the moſt whimſical is the Charm of Sir *John*, or the Prieſt, to diſcover the Perſons who ſtole the *Miller's Eels*; in which the Prieſt was a Party concern'd.

He went into the Pulpit, and with his *Surpleſs* on his Back, and his *Stole* upon his Neck, he pronounced theſe Words: (ſee book 12, p. 265.]

All you that have ſtolen the Miller's Eels,
Laudate Dominum de Cælis,
And all they [We] that have conſented thereto,
Benedicamus Domino.

℣. 121. *When Butter does refuſe to come.*] "When a Country "Wench (ſays Mr. *Selden*, *Table-Talk*, p. 120.) cannot get her "Butter to come, ſhe ſays the Witch is in the Churn." This is banter'd by Mr. *Cotton* (*Virgile Traveſtie*, book 4. p. 117.)

She call'd to waſh, and do you think
The Water turn'd as black as Ink:
And that by Chance being cherming Day.
Her Cream moſt ſtrangely turn'd to Whey.
This Dido *ſaw, but would by no Means*
Tell her own Siſter of the Omens. See *Spectator* N° 117.

Mr *Scot* (ſee *Diſcovery of Witchcraft*, book 12.) obſerves farther, "That when the Country People ſee that Butter cometh not, then "get they out of the ſuſpected Witches Houſe a little Butter, "whereof muſt be made three Balls in the Name of the Holy "Trinity; and ſo if they be put into the Churn, the Butter will "preſently come, and the Witchcraft will ceaſe—but if you put "a little

To him with *Queſtions*, and with *Urine*,
They for Diſcov'ry flock, or *Curing*.
Quoth *Hudibras*, This *Sidrophel*
I've heard of, and ſhou'd like it well;
If thou canſt prove the *Saints* have Freedom
To go to *Sorc'rers* when they need 'em.

" a little Sugar and Soap into the Cherne among the Cream, the " Butter will never come."

Mr. *Webſter* (ſee *Diſplay of Witchcraft*, book 12. chap. 21. p. 281.) aſſigns natural Cauſes for its not coming, with the Methods to make it come.

ỳ. 122, 123. *And Love proves Croſs and humourſome,—To him with Queſtions and with Urine.*] This is hinted at by Sir *Robert Howard*, (*Committee-Man*, Act. 1. p. 19.) *Ruth* tells *Arabella* the *Heireſs*, (whom Mr. *Day* the *Committee-Man* had got into his Cuſtody) " That Mr. and Mrs. *Day* had ſent to *Lilly*, and his Learn- " ing being built upon what People would have him to ſay, he has " told for certain, that *Abel* their Son muſt have a rich Heireſs, and " that muſt be you."

And *Lilly* confeſſes, (*Hiſtory of his Life and Times*, p. 95.) " That many People of the poorer Sort frequented his Lodging, " many whereof were ſo civil, that when they brought Waters, " *viz.* Urines from infected People, (in 1665) they would ſtand " at a Diſtance.

ỳ. 127, 128. *If thou canſt prove the Saints have Freedom,—To go to Sorc'rers when they need 'em.*] See *Don Quixote*'s Scruple in this Reſpect, vol. 3. chap. 25. This Queſtion is argued in a Book, intitled, *De Veneficis. per Lambertum Danæum*, *Anno* 1574. cap. 6. Utrum liceat homini *Chriſtiano* ſortiariorum operâ & auxilio, in morbo aliiſque rebus uti! Who determines, p. 120, in the Negative. Quamobrem hoc ſit tandem concluſum & affectum ex ſuperioribus, neque debere, neque opportere ſortiariorum operâ uti, niſi & ipſi in eorum numero eſſe vilimus.

Conſtantine the Great ſeems to be more favourable in his Opinion in the following Law:

Nullis vero criminationibus implicanda ſunt remedia humanis quæſitus corporibus, aut agreſtibus locis innocenter adhibita ſuffragia, ne maturis vindemiis metuerentur imbres, aut venis, grandiniſque lapidatione quaterentur: Quibus non cujuſquam ſalus & æſtimatio læderetur: Sed quorum proficerent actus, ne Divina munera, & labores hominum ſternerentur: *Cod. Juſtinian.* Lib. 9 Tit. 18. S. 4.

Sir *John Birkenhead* (*Paul's Church-yard*, cent. 2. claſſ. 9. ſect. 179.) put this Query. " Whether the Reformers of this Time " may ſafely Trade in *Magic?* Becauſe *Luther* and Dr. *Fauſtus* " taught both in the ſame Town.

Says *Ralpho*, there's no Doubt of that;
Thoſe *Principles* I quoted late,
Prove that the *Godly* may alledge
For any thing their *Priviledge:*
And to the Dev'l himſelf may go,
If they have *Motives* thereunto.
For as there is a *War* between
The *Dev'l* and *them*, it is no *Sin*,
If they by ſubtle Stratagem,
Make Uſe of *him*, as he does them.
Has not this preſent *Parliament*
A *Ledger* to the *Devil* ſent,
Fully impower'd to treat about
Finding revolted *Witches* out?
And has not he, within a Year,
Hang'd threeſcore of 'em in one *Shire?*

And *Lilly*, when he and *Booker* had an Audience of Sir *Thomas Fairfax*, obſerved, "That he hoped the Art was lawful, and a-"greeable to God's Word." (Life, p. 57. and *General Hiſtorical Dictiona y*, vol. 7. p 83. See *Spectator*, N° 46.)

℣. 139, 140. *Has not this preſent Parliament — A Ledger to the Devil ſent?*] *Ledger Ambaſſadors* were not more ancient than the Year 1500, as Mr. *Anſtis* obſerves from *Grotius*, (*Regiſter of the Garter*, part 1. p. 394.)

℣. 143, 144. *And has not he within a Year—Hang'd threeſcore of 'em in one Shire?*] *Hopkins*, the noted *Witch-finder* for the *aſociated Counties*, hang'd threeſcore ſuſpected Witches in one Year in the County of *Suffolk*. See Dr. *Hutchinſon's Hiſtorical Eſſay on Witchcraft*, p. 37, 38.

Dr. *Meric Caſaubon*, in his Preface to Dr. *Dee's Book of Spirits*, obſerves; That nine hundred Men and Women ſuffer'd in *Lorrain* for Witchcraft in the Compaſs of a few Years: And *Ludovicus Paramo*, that the *Inquiſition*, within the Space of one hundred and fifty Years, has burnt thirty thouſand Witches. *Baker's Hiſtory of the Inquiſition*, p. 186.

But our Enthuſiaſts much exceeded both. Mr. *Ady* ſays, that in *Scotland* ſome thouſands were burnt in thoſe Times. (Dr. *Hutchinſon*, p. 38.) I have ſomewhere ſeen an Account of betwixt three and four thouſand that ſuffered in the King's Dominions, from the Year 1640. to the King's Reſtoration. See a remarkable Incident of this Kind, in *Bretagne, a Province of France*. *Turkiſh Spy*, vol. 4. book 4. letter 9. ℣. 146.

Some only for not being *drown'd*,
And ſome for ſitting above Ground,
Whole *Days* and *Nights*, upon their *Breeches*,
And feeling Pain, were hang'd for *Witches*.
And ſome for putting *Knaviſh* Tricks
Upon *Green Geeſe*, and *Turkey-Chicks*,
Or *Pigs*, that ſuddenly deceaſt
Of Griefs unnat'ral, as he gueſt;
Who after prov'd himſelf a *Witch*,
And made a Rod for his own *Breech*.

℣. 146, 147, 148. *And ſome for ſitting above Ground,—Whole Days and Nights upon their Breeches,—And feeling Pain, were hang'd for Witches.*] Alluding to one of the Methods of Trial, made Uſe of in thoſe Days, mentioned by Dr. *Hutchinſon*, (*Hiſtorical Eſſay*, p. 63.) "Do but imagine (ſays he) a poor Creature, under all the Weakneſs and Infirmities of old Age, ſet like a Fool in the Middle of a Room, with the Rabble of ten Towns round about her Houſe: Then her Legs tied croſs, that all the Weight of her Body might reſt upon her Seat: By that Means, after ſome Hours that the Circulation of the Blood would be much ſtopp'd, her ſitting would be as painful as the wooden Horſe. Then ſhe muſt continue in her pain four and twenty Hours without either Sleep or Meat. And ſince this was their ungodly Way of Trial, what wonder was it, if when they were weary of their Lives, they confeſs'd many Tales that would pleaſe them, and ſometimes they knew not what." (See ſome remarkable Methods of Trial from Mr. *Whitelock*'s *Memorials*. *Impartial Examination* of Mr. *Neal*'s 4th vol. *of the Hiſtory of the Puritans*, p. 97, 98, 99, 100. And in *Reginald Scot*'s *Diſcovery of Witchcraft*, book. 2. chap. 12. p. 37, &c. publiſh'd in 1584.)

℣. 145. *Some only for not being drown'd.*] This was another Method of Trial, by *Water Ordeal*, of which Mr. *Scot* obſerves, from diverſe Writers (book 13. chap. 9. p. 303.) "That a Woman, above the Age of fifty Years, being bound Hand and Foot, her Clothes being upon her, and being laid down ſoftly in the Water, ſinketh not in a long Time, ſome ſay not at all." Dr. *Hutchinſon* ſomewhere obſerves, that not one in ten can ſink in this Poſition of their Bodies. And p. 55. "That we can no more convict a Witch upon the Tricks of ſwimming, ſcratching, touching, or any other ſuch Experiments, than we may convict a Thief upon the Trial of the Sieve and Sheers.

℣. 153.

Did not the Devil appear to *Martin*
Luther in *Germany*, for certain?
And wou'd have gull'd him with a Trick,
But *Mart.* was too too *politick.*
Did he not help the *Dutch* to purge
At *Antwerp* their *Cathedral* Church?
Sing Catches to the *Saints* at *Maſcon*,
And tell them all they came to aſk him?

℣. 153, 154. *Who after prov'd himſelf a Witch,—And made a Rod for his own Breech.*] " Theſe two Verſes (ſays Dr. *Hutchinſon*, *Hiſtorical Eſſay*, p. 65.) " relate to that which I have often heard, " that *Hopkins* went on ſearching and ſwimming the poor Creatures " till ſome Gentlemen out of Indignation at the Barbarity, took " him and tied his own Thumbs and Toes, as he uſed to tie others; " and when he was put into the Water, he himſelf ſwam as they " did. This clear'd the Country of him, and it was a great deal " of Pity that they did not think of the Experiment ſooner."

℣. 155, 156. *Did not the Devil appear to* Martin—Luther *in* Germany, *for certain?*] *Luther* in his *Menſalia* ſpeaks of the Devil's appearing to him frequently, and how he uſed to drive him away by ſcoffing and jeering him. For he obſerves that the Devil being a proud Spirit, cannot bear to be contemn'd and ſcoff'd: " I often (ſays he, p. 381.) ſaid to him, Devil, I have bewray'd " my Breeches, canſt thou ſmell that?" (Dr. *B.*)

And yet ſome *Popiſh* Writers (ſee *Epiſtle to the Reader*, perfix'd to the *Tranſlation* of *Henry Stephens's Apology* for *Herodotus*, 1607. p. 3. from *Cochlæus*, *Staphylus*, &c.) affirm, that *Luther* was begot by an *Incubus*, and ſtrangled by the Devil. (Vide etiam *Wolfii Lection. Memorab. Anno* 1550. *Par. Poſt.* p. 593.)

Mr. *Oldham* alludes to this Aſperſion, [*Third Satire againſt the Jeſuites.*)

Make Luther *Monſter, by a Fiend begot,*
With Wings, and Tail, and cloven Foot.

℣. 159. *Did he not help the* Dutch, *&c.*] * In the Beginning of the Civil Wars of *Flanders*, the common People of *Antwerp* in a Tumult broke open the Cathedral Church, to demoliſh Images and Shrines; and did ſo much Miſchief in a ſmall Time, that *Strada* writes, there were ſeveral Devils ſeen very buſy among them, otherwiſe it had been impoſſible. *Strad. de Bello Belgico. Dec.* 1. Lib. 1. p. 154. edit. *Romæ* 1640.

℣. 161. *Sing Catches to the Saints at* Maſcon] * This Devil deliver'd his Oracles in Verſe, which he ſung to Tunes, and made ſeveral Lampoons upon the *Huguenots.*

There

Appear in divers Shapes to *Kelly*,
And ſpeak i' th' *Nun* of *Loudon*'s Belly?
Meet with the *Parliament*'s *Committee*,
At *Woodſtock* on a Parſ'nal Treaty?
At *Sarum* take a *Cavalier*
I' th' *Cauſe*'s Service *Priſoner*?
As *Withers* in immortal Rhime
Has regiſter'd to after-time.

There was a Treatiſe call'd, *The Devil of* Maſcon, *or the true Relation of the chief Things, which any unclean Spirit ſaid at* Maſcon *in* Burgundy, *in the Houſe of Mr.* Francis Perreaud, *Miniſter of the reformed Church in the ſaid Town: Written by the ſame* Perreaud *ſoon after the Apparition, which was in the Year* 1612, *but not publiſh'd till the Year* 1653, *forty one Years after the Thing was ſaid to be done. Tranſlated by Dr.* Peter du Moulin, *at the Requeſt of Mr.* Boyle. [See *Webſter's Diſplay of ſuppos'd Witchcraft*, chap. 16. p. 293.]

℣. 163. *Appear in divers*, &c.] * The Hiſtory of Dr. *Dee*, and the Devil, publiſh'd by *Mer. Caſaubon*, *Iſaac Fil.* Prebendary of *Canterbury*, has a large Account of all thoſe Paſſages; in which the Style of the true and falſe Angels appears to be penn'd by one and the ſame Perſon.

℣. 164. *And ſpeak i' th' Nun of Loudon's Belly.*] The Nun of *Loudon* in *France*, and all her Tricks have been ſeen by many Perſons of Quality of this Nation yet living, who have made very good Obſervations upon the *French* Book, written upon that Occaſion. Vide *Hiſtoire de Diable de Loudun, ou de la Poſſeſſion de Religieuſe Urſulines, & de la Comdemnation & du Suplice D' Urbain Grandiere Cure de la meme Ville: Aſtrol. & Mag.* 8° N° 14137. *Catal. Bibliotheca Harleian.* vol. 2. Vide N° 14300.

℣. 165, 166. *Meet with the Parliament Committee—At Woodſtock———.*] * A Committee of the long Parliament ſitting in the King's Houſe in *Woodſtock-Park*, were terrify'd with ſeveral Apparitions, the Particulars whereof were then the News of the whole Nation. See the *Narrative* at large. Dr. *Plot*'s *Nat. Hiſt.* of *Oxfordſhire*, p. 214, &c.

℣. 167. *At* Sarum, *&c.*] * *Withers* has a long Story in Doggerel, of a Soldier of the King's Army, who being a Priſoner at *Saliſbury*, and drinking a Health to the Devil upon his Knees, was carried away by him through a ſingle Pane of Glaſs.

℣. 169. *As Withers in immortal Rhime*, &c.] This *Withers* was a *Puritanical* Officer in the Parliament Army, and a great Pretender to Poetry, as appears from his Poems enumerated by *A. Wood*, (*Athen. Oxon.* vol. 1. Col. 274, &c. 1ſt edit.) but ſo bad a Poet,

Do not our great *Reformers* uſe
This *Sidrophel* to forebode *News*;
To write of *Victories* next Year,
And *Caſtles* taken yet i' th' *Air?*

Poet, that when he was taken Priſoner by the Cavaliers, Sir *John Denham* the Poet (ſome of whoſe Land, at *Egham* in *Surry*, *Withers* had got into his Clutches) deſir'd his Majeſty not to hang him; becauſe ſo long as *Withers* liv'd, *Denham* would not be accounted the Poet in *England*. *Wood*, ibid. Col. 274. *Biſhop* Kennet's *Regiſter and Chronicle*, p. 694.

℣. 171, 172. *Do not our great Reformers uſe—This Sidrophel to forebode News?*] Hear, O Reader! one of theſe *great Reformers* thus canting forth the Services of *Lilly*. "You do not know the "many Services this Man hath done for the Parliament theſe "many Years; or how many Times in our greateſt Diſtreſſes we "applying unto him, he hath refreſh'd our languiſhing Expecta-"tions; he never fail'd us of a Comfort in our moſt unhappy "Diſtreſſes. I aſſure you his Writings have kept up the Spirits "both of the *Soldiery*, the honeſt People of this *Nation*, and "many of us Parliament-Men." [See *Lilly*'s *life*, p. 71.] (Mr. *B.*)

Lilly was one of the cloſe Committee to conſult about the King's Execution. [See Mr. *Echard*'s *Hiſtory of* England, vol. 2. p. 641.] And for Pay, foretold Things in Favour of all Parties, as has been before obſerv'd, the Truth of which is confirm'd from the following Paſſage, in a Letter of Intelligence to *Secretary Thurloe* from *Bruges*, *Sept.* 29, 1656, (*Thurloe*'s *State-Papers*. vol. 5. p. 431.) "*Lilly*, that Rogue, who lives by *Strand-Bridge*, hath "ſent a Letter unto Sir *Edward Walker*, who is one of his Ma-"jeſty's Secretaries, who is alſo an *Aſtrologer*, to wiſh them to "have a good Heart, and be couragious. He was confident, and "foreſaw by Art, that the King and his Adherents would be re-"ſtored in the Year 57 to the Throne and Kingdom of *England*: "And hereupon they depend much, becauſe ſuch a Prophet ſaith "it; who hath rightly propheſy'd of the former King's Death; "ſo he muſt needs have an infallible Prophecy of this Man's Re-"ſtauration."

℣. 173. *To write of Victories next Year.*] Mr. *Butler* (*Memoirs of the Years* 1649-50 *Remains*) has expos'd his Ignorance in the following Words: "O (ſays he) the Infallibility of *Erra-Pater* "*Lilly!* The *Wizard* perhaps may do much at *Hot-Cockles*, and "*Blind-man's Buff*; but I durſt undertake to poze him in a Riddle, "and his Intelligence in a Dog in a Wheel: An overturn'd Salt "is a ſurer Prophet, the *Sieve* and *Sheers* are Oracles to him: A "whining Pig ſees further into a Storm; *Rats* will prognoſticate "the Ruin of a Kingdom with more Certainty: And as for Pal-"meſtry, a Gipſy, or a *DERIC* (See the Word D.E.R.I.C.

"*explain'd*,

175 Of Battles fought at *Sea*, and Ships
Sunk two Years hence, the laſt Eclipſe?
A total Overthrow giv'n the *King*
In *Cornwall*, *Horſe* and *Foot*, next Spring?

" *explain'd*, *Gruteri Fax Art.* Tom. 1. cap. 3. p. 322.) may be " his Tutor, the Wittal is cuckolded over and over, and yet the " *OEdipus* is blind; like the old *Witch*, who being conſulted to " diſcover a Thief, could not diſcover who had ſh--t at her own " Door. Indeed he is excellent at foretelling Things paſt; and " calculates the Deputy's Nativity after he is beheaded; and by " ſtarting a Prophecy, he excites the credulous Vulgar to fulfil it: " Thus can he antedate *Cromwell*'s Malice, depoſe the King " five Years before-hand, and inſtruct *Rolph* how to be damn'd. " Impious Villain, to make the *Spheres* like the *aſſociated Counties*, " and the heavenly Houſes, ſo many lower Houſes, fix a Guilt " upon the Stars, and perſuade the Planets were Rebels, as if it " were a Sequeſtration Star, or any Conſtellation look'd like a " *Committee*." His Reputation was loſt upon his falſe Prognoſtic upon the Eclipſe, that was to happen on the 9^{h} of *March* 1652, commonly call'd *Black Monday*, in which his Predictions not being fully anſwer'd, Mr. *Heath* obſerves, (*Chronicle*, p. 210.) " That he " was regarded no more for the future, than one of his own *worth-* " *leſs Almanacks*." Dr. *James Young* (*Sidrophel vapulans*,) makes the following Remark upon him. " I have (ſays he) read all *Lil-* " *ly*'s *Almanacks*, from 40 to 60 in the holy Time of that great " Rebellion, to which he was acceſſary; and find him always the " whole Breadth of Heaven wide from Truth: Scarce one of his " Predictions verified, but a thouſand contrary wiſe: It's hard, that " a Man ſhooting at Rovers ſo many Years together, ſhould never " hit the right Mark." [See Sir *Edward Walker*'s *Hiſtorical Col-* *lections*. *Publiſhed* 1707. p. 227, &c.

ỳ. 174. *And Caſtles taken yet in th' Air?*] A Sneer probably upon the Report publiſh'd in 1642, in a Tract, intitled, *A great Wonder in Heaven, ſhewing the late Apparitions and prodigious Noiſes of War and Battles ſeen at* Edge-Hill, *near* Keinton *in* Northamptonſhire—*Certified under the Hands of* William Wood, *Eſq; Juſtice of the Peace in the ſaid County*: Samuel Marſhall, *Preacher of God's Word at* Keinton, *and other Perſons of Quality*. *London*, printed for *Thomas Jackſon*, Jan. 23, *Anno Dom.* 1642, *penes me*.

In the 36th Year of the Reign of *Edward* the *Third*, *Ralph Higden* ſays (ſee *Polychronicon* tranſlated by *Treviza*, *Lib. Ult.* chap. 1. fol. 317. b.) there appeared both in *England* and *France*, and many other Places, two *Caſtles* in the Air, out of which iſſued two Hoſts of armed Men, the one clothed in white, the other in black.

And has not he point-blank foretold
What ſ'e'er the cloſe *Committee* would?

℣. 179, 180. *And has not he point-blank foretold—Whatſ'e'er the cloſe Committee would?*] The Parliament took a ſure Way to ſecure all Prophecies, Prodigies, and Almanack-News from Stars, *&c.* in Favour of their own Side, by appointing a Licenſer thereof, and ſtrictly forbidding and puniſhing all ſuch as were not licenſed. Their Man for this Purpoſe was the famous *Booker*, an *Aſtrologer*, *Fortune-Teller*, *Almanack-Maker*, &c. See ℣. 1093 of this Canto, and the Note thereon. See alſo Note upon Part I. Canto II. ℣. 650. The Words of his Licenſe in *Ruſhworth*,—— are very remarkable. For *Mathematicks*, *Almanacks*, and *Prognoſtications*. If we may believe *Lilly*, both he and *Booker* did conjure and prognoſticate well for their Friends the Parliament. He tells us, " When he applied for a Licenſe for his *Merlinus Anglicus Junior*, (in *April* 1644.) *Booker* wondered at the Book, made " many impertinent Obliterations, framed many Objections, and " ſwore it was not poſſible to diſtinguiſh between a King and " Parliament, and at laſt licens'd it according to his own Fancy. " *Lilly* delivered it to the Printer, who being an *Arch-Preſbyterian*, " had five of the Miniſters to inſpect it, who could make nothing " of it, but ſaid it might be printed: For in that he meddled " not with their *Dagon*," (*Lilly*'s *Life*, p. 44.) Which Oppoſition to *Lilly*'s Book aroſe from a Jealouſy, that he was not then thoroughly in the Parliament's Intereſt: Which was true; for he frankly confeſſes, " That till the Year 1645, he was more *Ca*- " *valier* than *Roundhead*, and ſo taken Notice of: But after that, " he engaged *Body* and *Soul* in the Cauſe of the Parliament." (*Life*, p. 45.) Afterwards we find (among other curious Particulars) that when there was a Difference between the Army and Parliament, he and *Booker* were carried in a Coach with four Horſes to *Windſor*, (where the Army's head Quarters then were) were feaſted in a Garden, where General *Fairfax* lodg'd, who bid them kindly Welcome, and entered into a Conference with them: (*Life*, p. 57.) That when *Colcheſter* was beſieged *Booker* and himſelf were *ſent for*, where they encouraged the Soldiers, aſſuring them (by Figures) that the Town would ſhortly ſurrender; that they were well entertain'd at the head Quarters two Days. (*Life*, p. 67, 68.) That in *Oliver*'s *Protectorſhip*, all the Soldiers were Friends to *Lilly*; and the Day of one of their Fights in *Scotland*, a Soldier ſtood up with his *Anglicus* in his Hand, and as the Troops paſſed by him, read that Months Prediction aloud, ſaying, Lo! Hear what *Lilly* ſaith, you are in this Month promiſed Victory; *Fight it out, brave Boys.* (*Lilly*'s *Life*, p. 83.) (Mr. *B.*)

℣. 181,

Made *Mars* and *Saturn* for the *Cauſe*,
The *Moon* for fundamental *Laws*:
The *Ram*, the *Bull*, and *Goat* declare
Againſt the Book of *Common-Prayer*?
The *Scorpion* take the *Proteſtation*,
And *Bear* engage for *Reformation*?
Made all the *Royal Stars* recant,
Compound, and take the *Covenant*?
Quoth *Hudibras*, the Caſe is clear,
The *Saints* may 'mploy a *Conjurer*;
As thou haſt prov'd it by their *Practice*;
No Argument like Matter of Fact is.
And we are beſt of all led to
Men's *Principles*, by what they do.
Then let us ſtrait advance in queſt
Of this profound *Gymnoſophiſt*.
And as the *Fates*, and *he* adviſe,
Purſue, or wave this *Enterprize*.
This ſaid, he turn'd about his Steed,
And eftſoons on th' Adventure rid;
Where leave we *Him* and *Ralph* a While,
And to the *Conjurer* turn our Stile,
To let our *Reader* underſtand
What's uſeful of him, before-hand.

℣. 181, 187. *Made* Mars, *&c.—Made all the Royal Stars recant.*] The hidden Satire of this is extremely fine; by the ſeveral *Planets* and *Signs* here recapitulated, are meant the ſeveral Leaders of the Parliament-Army who *took the Covenant*. As *Eſſex* and *Fairfax*, by *Mars* and *Saturn*. But the laſt *made all the Royal Stars recant*, &c. evidently alludes to *Charles*, *Elector Palatine of the Rhine*, and King *Charles* the *Second*, who both *took the Covenant*. (Mr. *W.*)

℣. 196. ——— ——— ——— *Gymnoſophiſt.*] Vide *Jo. & Fra. Pici Mirandulæ op. paſſim. Chamber's Cyclopædia*: And their Method of educating their Diſciples, *Spectator*, N° 337.

He had been long t'wards *Mathematicks*,
Opticks, *Philoſophy*, and *Staticks*,
Magick, *Horoſcopy*, *Aſtrology*,
And was *old Dog* at *Phyſiology*:
But, as a *Dog* that turns the Spit,
Beſtirs himſelf, and plies his Feet
To climb the *Wheel*, but all in vain,
His own Weight brings him down again:
And ſtill he's in the ſelf-ſame Place
Where at his ſetting out he was:
So in the *Circle* of the *Arts*,
Did he advance his nat'ral Parts;
Till falling back ſtill, for Retreat,
He fell to *Juggle*, *Cant*, and *Cheat*:
For as thoſe *Fowls* that live in Water
Are never wet, he did but ſmatter:
Whate'er he labour'd to appear,
His Underſtanding ſtill was clear,

℣. 205. *He had been long t'wards Mathematicks*] See *J. Taylor*'s Poem, intitled, *A Figure-Flinger, or Couzning-cunning Man*, Works, p. 12. *Gruteri Fax Art*, tom. 6. par. 2. p 536, 537.

℣. 209, 210, 211, 212, 213, 214. *But, as a Dog that turns the Spit,—Beſtirs himſelf, and plies his Feet—To climb the Wheel, but all in vain,—His own Weight brings him down again:—And ſtill he's in the ſelf-ſame Place—Where at his ſetting out he was*:] Mr. *Prior*'s Imitation of this Simile is very beautiful; and I think an Improvement of it.

Dear Thomas, *didſt thou never pop*
Thy Head in o a Tinman's *Shop?*
There Thomas *didſt thou never ſee,*
('Tis but by Way of Simile)
A Squirrel ſpends his little Rage
In jumping round a rolling Cage?
The Cage as either Side turns up,
Striking a Ring of Bells a-top;
Mov'd in the Orb pleas'd with the Chimes,
The fooliſh Creature thinks he Climbs:
But here or there, turn Wood or Wire,
He never gets two Inches higher. (Mr. B.)

℣. 224.

Yet none a deeper Knowledge boaſted,
Since old *Hodg Bacon*, and *Bob Groſted*.
Th' *Intelligible World* he knew,
And all Men *dream* on't to be true:
That in this *World* there's not a *Wart*
That has not there a Counterpart;
Nor can there on the *Face* of Ground
An individual *Beard* be found,
That has not in that Foreign *Nation*,
A Fellow of the ſelf-ſame Faſhion;

℣. 224. *Since old* Hodg Bacon, &c.] * *Roger Bacon*, commonly called *Fryar Bacon*, liv'd in the Reign of our *Edward* the *Firſt*, and for ſome little Skill he had in the Mathematicks, was by the Rabble accounted a Conjurer, and had the ſottiſh Story of the *Brazen Head* father'd upon him, by the Monks of thoſe Days.

Ib. ——————*And* Bob Groſted.] Biſhop *Groſted* was Biſhop of *Lincoln*, 20. *Henry* the *Third*, *A. D.* 1236. "He was "ſuſpected by the Clergy to be a Conjurer; for which Crime "(the printed Notes obſerve) he was deprived by Pope *Innocent* "the *Fourth*, and ſummoned to appear at *Rome*." But this is a Miſtake; for the Pope's Antipathy to him was occaſioned by his frankly expoſtulating with him (both perſonally, and by Letter) his Encroachments upon the *Engliſh* Church, and Monarchy. He was perſecuted by Pope *Innocent*, but it is not certain that he was deprived, tho' *Bale* thinks he was: The Pope was inclined to have had his Body dug up, but was diſſuaded from it: He was a Man of great Learning, conſidering the Time in which he liv'd, and wrote Books to the Number of almoſt two hundred. (See Biſhop *Godwin*'s *Catalogue of Biſhops*, edit. 1615. p. 298, &c. *Fabyan*'s *Chronicle*, part. 2. folio 25.) He ſuppreſs'd an idle Practice in that Church, in keeping *the Feaſt of Fools*, (which was likewiſe ſuppreſs'd in the College of *Beverley* in the Year 1391. See Mr. *Anſtis*'s *Regiſter of the Garter*, vol. 1. p. 309.) Quapropter vobis mandamus, in virtute obedientiæ firmiter injungentes: quatenus *feſtus ſtultorum*, cum ſit vanitate plenum, & voluptatibus ſpurcum, Deo odibile, & dæmonibus amabile, de cætero in eccleſiâ *Lincoln*. Die venerandæ ſolennitatis circumciſionis Domini, nullatenus permittatis fieri. Vide *Opuſcul. Ro. Groſſeteſt*, *Append. Faſcicul. Rer. expetendar. & fugiendar.* epiſt. 32. p. 331. This Feaſt was continued in *France* till about the Year 1444. See an Account of it, *Mezeray*'s *Hiſtory of* France, tranſlated by *Bulteel*, p. 293.

℣. 225. *Th' intelligible World he knew.*] See *Norris*'s *Ideal World*.

So *cut*, ſo *colour'd*, and ſo *curl'd*,
As thoſe are in th' *Inferior World*,
H' had read *Dee*'s Prefaces before,
The' *Dev'l*, and *Euclid*, o're and o're;

℣. 233. *So cut, ſo colour'd* &c.] Dr. *Bulwer* obſerves from *Strabo*, (*Artificial Changeling, ſcen.* 12. p. 212.) "That in *Cathea* "the Men for an Ornament dyè their Beards with many and di- "verſe Colours, and many of the *Indians* do it; for the Region "bears admirable Colours for the Tincture of their Hairs. See more, p. 213, 214.

℣. 235, 236. *H' had read* Dee's *Prefaces before,—The Dev'l, and* Euclid, *o're and o're*;] *Dee* was a *Welchman*, and educated at *Oxford*, where he commenc'd Doctor, and afterwards travelled into foreign Parts, in queſt of *Chymiſtry*, &c. *Lilly* ſaith, that he was Queen *Elizabeth*'s Intelligencer, and had a Salary for his Maintenance from the Secretaries of State: That he was the moſt ambitious Man living; and was never ſo well pleaſed, as when he heard himſelf ſtiled *moſt Excellent*.

In 1659 was printed in Folio, *A Relation of what paſs'd for many Years between Dr.* John Dee, *and ſome Spirits*. It begins *May* 28, 1583, and ends *September* 7, 1607. It was publiſh'd by *Meric Caſaubon*, D. D. with a learned Preface, in which we have the following Account.

Dr. *Dee*, when young, was ſought unto by two Emperors, *Charles*, and *Ferdinand* his Brother and Succeſſor, as he ſaith in his Letter to the Emperor *Rodolph*. Mr. *Camden* in 1572 calls him *Nobilis Mathematicus*. He dedicated his *Monas Hieroglyphica* to *Maximilian*, *Ferdinando*'s Succeſſor in 1564. In 1595 he wrote an Apology for himſelf to the then Archbiſhop of *Canterbury*, (*Whitgift*) in which he gives a Catalogue of his Works, in Number 50 or 51, unprinted; among which is *Apologia pro fratre Rogero Bachone Anglo*, in quâ docetur nihil illum per dæmoniorum feciſſe auxilia: And eight printed ones, three of which are probably alluded to by Mr. *Butler*, in the Word *Prefaces*, Epiſtola præfixa ephemeridi *Johannis Felde* 1557. Epiſtola ad *Commandinum*, præfixa libello *Machometi* de ſuperficierum diviſionibus 1570; and his Mathematical Preface to *Euclid* 1570. At the End of his Apology is a Teſtimonial from the Univerſity of *Cambridge*, dated 14. Cal. *April*. 1548, whereby it appears, that he was *M. A.* & quod plurimam ſibi & doctrinæ & honeſtatis laudem comparavit.

Above thirty Years after that, his (pretended) Commerce with Angels began: The Account of which was all wrote with his own Hand, and communicated by Sir *Thomas Cotton*: He had a *round Stone* like a *Chryſtal* brought him (as he ſaid) by Angels, in which others ſaw Apparitions, and from whence they heard Voices, which he

And all the *Intrigues* 'twixt him and *Kelly*,
Leſcus and th' *Emperor* wou'd tell ye:

he carefully wrote down from their Mouths. He names at leaſt twenty Spirits: *Gabriel*, *Raphael*, *Michael*, and *Uriel* are known Names of good Angels; the reſt are too fantaſtical to be mentioned, particularly ſuch as *Aſh*, *Il*, *Po*, *Va*, &c. what Kind all theſe were of, if they were any thing more than Fancy, is plain, from a Revelation of theirs, *April* 18, 1587, enjoining Community of Wives to *Dee* and *Kelly*, which Injunction they moſt conſcientiouſly obey'd.

He was ſo confident as to addreſs himſelf to Queen *Elizabeth*, and her Council often, and to King *James* and his, to the Empeperor *Rodolph*, *Stephen* King of *Poland*, and ſeveral other Princes; to the *Spaniſh* Embaſſador in *Germany*. He had Thoughts of going to the *Pope*, had he not been baniſhed *Germany* as he thought, at the Inſtance of the *Nuncio*, who ſeems to deny it in a Letter of his to Dr. *Dee*, which may be worth reading.

Dee's chief Seer was *Edward Kelly*, from whoſe Reports, the Shapes and Words of the Apparitions were wrote.

Alaſco Palatine of *Poland*, *Pucci* a learned *Florentine*, and Prince *Roſemberg* of *Germany*, the Emperor's Viceroy of *Bohemia*, were long of the Society, and often preſent at their Actions; as was once the King of *Poland* himſelf. After *Kelly*'s Death in 1587, *Arthur Dee* was admitted to be a *Seer*, and reported to his Father what he ſaw in the *Stone*, but heard nothing from it. In 1607 one *Bartholomew Hickman* was Operator, and both ſaw and heard: In that Year *Dee* foretels what was become of ſtolen Goods: There is no Account when, or how he died. (Mr. *S. W.*)

In *Dee*'s Account of himſelf (ſee *Johan. Glaſtonienſ. Chronic.* 1726, *a Tho. Hearne*, *Appendix*, p. 504.) he ſays, he was offered two hundred *French* Crowns yearly, to be one of the *French* King's Mathematicians; that he might have ſerv'd five *Chriſtian Emperors*, namely, *Charles* the *Fifth*, *Ferdinand*, *Maximilian*, *Rodolph*, and the then Emperor of *Muſcovy*; each of them offering him a Stipend, from five hundred Dollars yearly, to one thouſand, two thouſand, three thouſand: and that his *Ruſſian* Majeſty offer'd him two thouſand Pound Sterling yearly Stipend, with a thouſand Rubles from his *Protector*, and his Diet out of his own Kitchen; and he to be in Dignity and Authority amongſt the higheſt Sort of Nobility and and Privy-Councillors. (See more *ibid.* from p. 490 to 556 inclusive.)

℣. 238. *Læſcus*] *Albertus Laſcus*, *Lasky*, or *Alaſco*, Prince Palatine of *Poland*, concern'd with *Dee* and *Kelly*. See *Caſaubon*'s *Preface*, and *Dee*'s *Book of Spirits*; and *Append. Johann. Glaſtonienſ. Chronic.* p. 510.

But with the *Moon* was more familiar
Than e'er was *Almanack well-willer*;

ỳ. 239. *But with the Moon was more familiar.*] As great a Pretender 'tis plain he was, from what has been before obſerv'd, as old *Foreſight*, (ſee *Congreve*'s *Love for Love*, act 2. ſc. 5.) who ſpeaking to Sir *Sampſon Legend* of his great Knowledge in this Way, ſays, " I tell you, that I have travel'd and travel'd in the " *Cæleſtial Spheres*, know the Signs and the Planets, and their " Houſes; can judge of Motions direct and retrograde, of Sex- " tiles, Quadrates, Trines, and Oppoſitions, fiery Trigons, and " aquatical Trigons; know whether Life ſhall be long or ſhort, " happy or unhappy; whether Diſeaſes are curable or incurable; " if Journies ſhall be proſperous, and Undertakings ſucceſsful, " or *Goods ſtolen* recover'd: I know———

ỳ. 240. *Than e'er was Almanack well-willer.*] See the Term in *Cleveland*'s *Character of a London Diurnal*, Works, 1677. p. 103.

Had the *Preciſians* of thoſe Times known, that the Church of *Rome* had taken the *Almanack* into the Number of her Saints, they would never have ſuffer'd *Booker* to have been a Licenſer of *Almanacks*, (as he was, ſee Note on ỳ. 179, 180.) or *Lilly* their famed Aſtrologer, and *Almanack well-willer*, to have publiſh'd any thing under that Title.

The learned Mr. *Henry Wharton* (in his Preface to his Tract, intitled, *The Enthuſiaſm of the Church of* Rome *demonſtrated, in ſome Obſervations upon the Life of* Ignatius Loyola, *London* 1688) gives the following Account.

" The Church of *Rome* (ſaith he) hath taken the *Almanack* " into the Number of the *Saints*, and *canonix'd* it under the " Name of St. *Almachius*, ſolemnizeth it's Memory on the firſt " Day of *January*, and giveth to it an illuſtrious Character in the " *Martyrology*. This probably proceeded from the Miſtake of " ſome ignorant *Monk*, about the ſeventh or eighth Age, who " finding the Word *S. Almanacum (Sanctum Almanacum)* written " in the Front of the *Calendar*, and not knowing what to " make of that barbarous Term, with which he was before unac- " quainted, imagin'd it to be ſome ancient obſcure Saint, who " took up the firſt Place in the *Calendar*. Being poſſeſs'd with " this Error, it was no hard Matter to make St. *Almachius* of " *Sanctum Almanacum*, written in the old Way of Abbreviation. " Having thus framed the Saint, out of good Manners he placed " him after the *Circumciſion of our Lord*, the Memory of which " is celebrated upon the ſame Day; but yet to keep the former " Order as much as poſſible, it ſtands immediately after it, as it " now continueth in the *Roman Martyrology*. This unhappy " Miſtake was then tranſcribed into many other Copies, and ſo " increas'd the Rabble of the *Romiſh Saints*, with the Addition

" of

Her Secrets underſtood ſo clear,
That ſome believ'd he had been there;
Knew when ſhe was in fitteſt Mood,
For cutting *Corns*, or letting *Blood*;
When for anointing *Scabs* or *Itches*,
Or to the *Bum* applying *Leeches*;
When *Sows* and *Bitches* may be ſpay'd,
And in what Sign beſt *Cyder*'s made;
Whether the *Wane* be, or *Increaſe*,
Beſt to ſet *Garlick*, or ſow *Peaſe*:
Who firſt found out the *Man i' th' Moon*,
That to the *Ancients* was unknown;
How many *Dukes*, and *Earls*, and *Peers*,
Are in the *Planetary Spheres*;
Their *Airy Empire*, and Command,
Their ſev'ral Strengths by Sea and Land;
What Factions th' have, and what they drive at
In publick Vogue, or what in private;
With what Deſigns and Intereſts
Each *Party* manages Conteſts.

" of St. *Almanack:* Afterwards a goodly Story was framed of " him, that he ſuffer'd *Martyrdom* at *Rome*, under the Prefecture " of *Alippius*, where reprehending the Gladiators in the *Amphi-* " *theatre*, for their bloody Sports, he was kill'd by them."

℣. 243, 244, 249, 230. *Knew when ſhe was in fitteſt Mood, For cutting Corns, or letting Blood;—Whether the Wane be, or Increaſe,—Beſt to ſet Garlick, or ſow Peaſe:*] " The Moon in full " or wane, increaſing or decreaſing her Light, for the moſt ad- " vantageous ſowing of Seeds, ſetting, graffing, removing of " Plants or Trees, purging Baths, and the like: Tho' they don't " belong to judiciary Aſtrology, yet are commonly refer'd to it, " partly through the Ignorance of the Multitude, but moſtly " through the Cunning, and Arrogance, and Vanity of Aſtrologers." (*Gaſſendus*'s *Vanity of judiciary Aſtrology*, chap. 13. p. 84. chap. 17. p. 112.) ſee the Account that *Peter* the *Goatherd* gives of the Scholar *Chryſoſtom*. *Don Quixote*, part 1. book 2. chap. 4. p. 100.

℣. 265.

He made an *Inſtrument* to know
If the *Moon* ſhine at Full or no;
That wou'd, as ſoon as e'er ſhe ſhone, ſtraight
Whether 'twere Day or Night demonſtrate;
Tell what her *D'meter* t' an Inch is,
And prove that ſhe's not made of *Green Cheeſe*.
It wou'd demonſtrate, that the *Man in*
The Moon's a *Sea Mediterranean*;
And that it is no *Dog* nor *Bitch*,
That ſtands behind him at his Breech;
But a huge *Caſpian Sea*, or *Lake*
With *Arms*, which Men for *Legs* miſtake;
How large a *Gulph* his Tail compoſes,
And what a goodly *Bay* his Noſe is;
How many *German* Leagues by th' Scale
Cape Snout's from *Promontory Tail*.
He made a *Planetary Gin*,
Which *Rats* would run their own Heads in,
And come on purpoſe to be taken,
Without th' Expence of Cheeſe or Bacon;
With *Lute-ſtrings* he would counterfeit
Maggots that crawl on Diſh of Meat:

℣. 265. *Tell what her D'meter t' an Inch is.*] Dr. *Harris* (ſee *Aſtronomical Dialogues*, edit. 2. p. 107.) obſerves, that the *Moon's Diameter* is almoſt two thouſand two hundred Miles. *Diameter* in *Geometry* is the Line which paſſes through the Middle of any Figure, from one Angle to another. *Baily*'s *Dictionary*.

℣. 266. *And prove that ſhe's not made of Green-Cheeſe.*] *John Taylor* (ſee *Epigram* 7, intitled, *the Sculler*, p. 22.) thus banters the poor *Cambro Britons*.

The Way to make a Welchman *thirſt for Bliſs,*
And ſay his Prayers daily on his Knees,
Is to perſuade him that moſt certain 'tis
The Moon is made of nothing but Green-Cheeſe:
And he'll deſire of God no greater Boon,
But Place in Heaven to feed upon the Moon.

℣. 283,

Quote Moles and Spots on any Place
O' th' Body, by the *Index Face*:
Detect loſt *Maiden-Heads*, by ſneezing,
Or breaking Wind of *Dames*, or Piſſing;
Cure *Warts* and *Corns*, with Application
Of *Med'cines* to th' *Imagination*;

ỳ. 283, 284. *Quote Moles and Spots on any Place—O' th' Body, by the Index Face.*] *Lilly* ſpeaking of his teaching his Art to one *Humphreys*, a Pretender to *Aſtrology*, ſays, (*Life*, p. 36.) "As "we were at Supper, a *Client* came to ſpeak with him, and ſo up "into his Cloſet he went with his Client, call'd him in before "he ſet his Figure, or reſolv'd the Queſtion, and inſtantly ac-"quainted him how he ſhould diſcover the *Moles* or *Marks* of his "Client: He ſet his Figure, and preſently diſcover'd four Moles "the Querent had, and was ſo overjoy'd therewith, that he came "tumbling down Stairs, crying, four by G——, four by G——. "I will not take one hundred Pound for this one Rule: In ſix "Week's time, and tarrying with him three Days in a Week, "he became a moſt judicious Perſon." (See *Henry Coley's Key to Aſtrology new filed*, edit. 2. chap. 16. ſect. 4.)

ỳ. 285. *Detect*, &c.] *Democritus* the *laughing Philoſopher*, cou'd do this upon a bare View of the Perſon. Puellæque vitium ſolo aſpectu deprehendit, *Hoffmanni Lexic.* ſub voce *Democritus*. *Diogenis Laertii* vit. *Democriti Segm.* 42. Dr. *Wotton*'s *Reflections upon ancient and modern Learning*, chap. 8. p. 104.

ỳ. 287, 288. ——— ——— *With Application — Of Med'cines to th' Imagination.*] There have been Pretenders in all Ages to the Cure of Diſtempers by Amulets, which certainly require a ſtrong Faith, or great Opinion of the Perſon. *Varius* (as Mr. *Webſter* obſerves, *Diſplay of ſuppoſed Witchcraft*, chap. 17. p. 324. from his Book, *De Faſcino*, lib. 1. chap. 5. p. 22.) quotes a Paſſage from *Galen* to this Purpoſe: Sunt quidam naturâ læti, qui quando ægrotant, ſi eos ſanos futuros medicus confirmet, convaleſcunt; quorum ſpes ſanitatis eſt cauſa: Et medicus ſi animi deſiderium incantatione, aut alicujus rei ad collum appenſione adjuverit; citius ad valetudinem perducet.

I have heard of a merry Baronet, Sir *B. B.* who had great Succeſs in the Cure of Agues this Way: A Gentleman of his Acquaintance applying to him for the Cure of a ſtubborn Quartan, which had puzzled the Bark; he told him he was ſure he had no Faith, and would be prying into the Secret; and then notwithſtanding he ſtaved off a Fit or two, it would certainly return again: He promiſed him upon his Word and Honour he would not look into it; but when he had eſcaped a ſecond Fit, he had the Curioſity, notwithſtanding his Promiſe, to open the Paper,

and

Fright *Agues* into *Dogs*, and ſcare
290 With *Rhimes*, the *Tooth-ach* and *Catarrh*:

and he found nothing in it but theſe Words, *Kiſs mine*——— (See *Philoſophical Tranſactions*, vol. 15. num. 78. p. 1289.) Remarkable was the famous Mr. *Selden*'s Cure of a *Hypochondriacal* Perſon of Quality, who complain'd to him, that he had Devils in his Head, but was aſſured he could cure him. Mr. *Selden* truſting to the great Opinion the Gentleman had of him, wrap'd a Card in Silk, adviſing him to wear it about his Neck, and live regularly in all Reſpects, and he doubted not the Succeſs of his Remedy: With which, and a little Variation of the Form a ſecond Time, he was in a ſmall Time perfectly well, and never relaps'd into that Diſorder, (*Table-Talk*, p. 49.)

No leſs remarkable is the Account of *Kiopruli Numan Paſha*, prime Vizir to *Ahmed* the *Third*, who, tho' a Man of great Learning, had contracted ſo ridiculous a Fancy, as to imagine that there was a Fly always ſitting upon his Noſe: "All the Phyſicians in *Conſtantinople* were conſulted upon that Occaſion, and after they had long in vain uſed all their Endeavours, one *Le Duc*, a *French Phyſician*, found Means to apply a ſuitable Remedy to the Diſtemper; for he did not go about as the reſt to argue with him, that it was all Fancy, but when he was brought to the ſick Man, and aſk'd by him, Whether he ſaw the Fly that was ſitting upon his Noſe? He ſaid he did, and by that prudent Diſſimulation induced the diſorder'd Perſon to place the utmoſt Confidence in him. After which he order'd him ſeveral innocent Juleps, under the Name of purging and opening Medicines; at laſt he drew a Knife gently along his Noſe, as if he was going to cut off the Fly, which, he kept in his Hand for that Purpoſe: Whereupon *Numan Paſha* immediately cry'd out, This is the very Fly that has ſo plagued me: And thus he was perfectly cured of that whimſical Fancy." (Prince *Cantemir*'s *Hiſtory of the Growth of the Othman Empire*, &c. part 2. book 4. p. 449 Note.

Mr. *Scot* tells us of a Hypochondriacal Perſon, who fancied, that his Noſe was as big as an Houſe (*Diſcovery of Witchcraft*, p. 53;) and Mr. *Gayton*, (Notes upon *Don Quixote*, book 3. chap. 12. p. 158.) makes Mention of the humorous Practice of an Apothecary, upon a Gentleman who fancied he had ſwallow'd a Mouſe: See Mr. *Samuel Weſley*'s *Tale of the Cobler*, in his Poems. *Amulets* of all Kinds expos'd, in *Scot*'s *Diſcovery of Witchcraft*, book 12. p. 216, &c.

ỳ. 289, 290.——— *And ſcare—With Rhimes, the Tooth-ach*, &c.] *Bartholin* the famous *Phyſician* and *Anatomiſt*, was of Opinion, "That Diſtempers, particularly the *Epilepſy*, might be "removed by *Rhimes*." (*Webſter*'s *Diſplay of ſuppoſed Witchcraft*, chap. 17. p. 3.) And Mr. *Scot* ſays, (*Diſcovery of Witchcraft*, book 3. chap. 15. p. 64.) "That the *Iriſh* ſtick not to affirm,

"that

Chaſe evil *Spirits* away by dint
Of *Cickle*, *Horſe-ſhoe*, *Hollow-flint*;
Spit Fire out of a *Walnut-ſhell*,
Which made the *Roman* Slaves rebel;

" that they can *Rhime* either Man or Beaſt to death, and that the " *Weſt-Indians* and *Muſcovites* do the like." And where the Tooth-ach might be removed in this Manner, there was no Occaſion for *Ben Johnſon*'s *Tooth-Drawer*, " Who," he obſerves, (*Shepherd*'s *Holiday*, Works, vol. 1. p. 120.) " commanded any Man's Teeth " out of his Head upon the Point of his *Ponyard*, or tickled them " forth with his Riding-rod: Drew Teeth on Horſe-back in full " Speed; was Yeoman of the Mouth to the whole Brotherhood " of Fencers; and was charg'd to ſee their Gums kept clean, " and their Breath ſweet at a Minute's Warning." *John Taylor*, the *Water-Poet*, banters ſuch Pretenders (*Figure-Flinger*, p. 23.)

He can releaſe, or elſe increaſe all Harms,
About the Neck or Wriſt by tying Charms:
He has a Trick to kill the Ague's Force,
And make the Patient better, or much worſe.
To the great Toe three Letters he can tie,
Shall make the Gout to tarry, or elſe fly:
With two Words, and three Leaves of four-leav'd Graſs,
He makes the Tooth-ach ſtay, repaſs, or paſs.

℣. 291, 292. *Chaſe evil Spirits away by dint—Of Cickle, Horſe-ſhoe*, &c.] Mr. *Gayton* obſerves (ſee Notes upon *Don Quixote*, book 3. chap. 4. p. 104.) upon *Sancho*'s tying both *Roſinante*'s Legs with his Aſs's Halter, " That the *Don* preſently ſmells out " the Buſineſs, an Incantation upon the Horſe, for Want of nail-" ing his old Shoes at the Door of his Houſe, when he came forth. And Mr. *Scot* (*Diſcovery of Witchcraft*, book 12. ch. 18. p. 266.) " That to prevent or cure all Miſchiefs wrought by Charms " or Witchcrafts, according to the opinion of *M. Mal.* and others, " one principal Way is to nail a Horſe-ſhoe at the Inſide of the " outmoſt Threſhold of your Houſe, and ſo you ſhall be ſure no " Witch ſhall have Power to enter thereinto: And if you mark " it, you ſhall find that Rule obſerved in many a Country-houſe." The wild *Iriſh*, by way of Preſervative, practiſed ſomething like it. *Camden*'s *Britannia*, edit. 1695. 1044.

℣. 293, 294. *Spit Fire out of a Walnut ſhell,— Which made the Roman Slaves rebel;*] Alluding to the *Servile War*, headed by *Spartacus*, and occaſioned by the following Incident, which I ſhall give in the Words of my Author:

Syrus quidam nomine *Eunus* (magnitudo cladium facit ut meminerimus) fanatico furore ſimulato, dum *Syriæ Deæ* comas jactat; ad libertatem, & arma ſervos, quaſi numinum imperio concitavit: idque ut divinitus fieri probaret, in ore abdita nuce, quam ſul-

phure

And fire a Mine in *China* here,
With ſympathetic *Gun-powder*.
He knew whatſ'ever's to be known,
But much more than he knew, would own.
What *Med'cine* 'twas that *Paracelſus*
Could make a Man with, as he tells us;

phure & igne ſtipaverat, leniter inſpirans, Flammam inter verba fundebat: Hoc miraculum primum duo millia ex obviis; mox jure belli refractis ergaſtulis, ſexaginta amplius millium fecit exercitum, regiiſque, ne quid mali deeſſet, decoratus inſignibus, caſtella, oppida, vicos miſerabili direptione vaſtavit. (Vide *Bell. Servil. Lucii Flori*, lib. 3. cap. 19. p. 329. Edit. Varior. 1660. *Livii Hiſtor.* lib. 56. cap. 30, 31, &c. tom. vi. p. 354. Edit. *J. Clerici.*)

℣. 295, 300. *What Med'cine 'twas that Paracelſus—Could make a Man with, as he tells us:*] *Paracelſus*'s Words are as follow: Non parva dubitatio & quæſtio inter aliquos ex antiquis philoſophis fuerit, an Naturæ & arti poſſibile eſſet hominem gigni extra corpus muliebre, & matricem naturalem? Ad hoc reſpondeo, quod id arti *Spagyricæ* (i. e. *Chemiæ*) & naturæ nullo modo repugnat, imo bene poſſibile ſit. Ut autem id fiat, hoc modo procedendum eſt: Sperma Viri per ſe in cucurbitâ ſigillatâ putrefiat ſumma putrefactione ventris equini (i. e. *ſtercoris equini*) per quadraginta dies, aut tamdiu, donec incipiat vivere, moveri, ac agitare, quod facile videri poteſt. Poſt hoc tempus aliquo modo Homini ſimile erit, at tamen pellucidum & ſine corpore. Si jam poſthac quotidie arcano ſanguinis humani caute & prudenter nutriatur, & paſcatur, & per quadraginta ſeptimanas in perpetuo & æquabili calore *ventris equini* conſervetur, fit inde verus & vivus infans, habens omnia membra infantis, qui ex muliere natus eſt, ſed longe minor. Hunc nos Homunculum vocamus, & is poſtea eo modo quo alius infans ſummâ diligentiâ & ſtudio educandus eſt, donec adoleſcat, & ſapere & intelligere incipiat. Hoc jam eſt unum ex maximis ſecretis, quæ Deus mortali, & peccatis obnoxio homini, patefecit. Eſt enim miraculum & magnale Dei, & arcanum ſuper omnia arcana, & merito in ſecretis ſervari debet uſque ad extrema tempora, quando nihil erit reconditi, ſed omnia manifeſtabuntur, & quanquam hoc hactenus hominibus notum non fuerit, fuit tamen *Sylveſtribus* & *Nymphis* (Anglice *Sylphs*) & gigantibus ante multa tempora cognitum, qui inde etiam orti ſunt. Quoniam ex talibus *Homunculis*, cum ad ætatem virilem perveniunt, fiant *Gigantes*, *Pygmæi*, & alii homines magni miraculoſi, qui inſtrumenta ſunt magnarum rerum, qui magnas victorias contra ſuos hoſtes obtinent, & omnia ſecreta & abſcondita noverunt quoniam arte acquirunt quam vitam, arte acquirunt corpus, carnem, oſſa, & ſanguinem, arte naſcuntur; quare etiam ars ipſis incorporatur, & connaſcitur

What figur'd *Slates* are beſt to make
On watry Surface *Duck* or *Drake*;
What *Bowling-ſtones* in running race
Upon a Board, have ſwifteſt Pace:
Whether a *Pulſe* beat in the black
Liſt of a dapled *Louſe*'s Back:
If *Syſtole* or *Diaſtole* move
Quickeſt when he's in Wrath, or Love;
When two of them do run a Race,
Whether they *gallop*, *trot*, or *pace*:
How many Scores a *Flea* will jump,
Of his own Length, from Head to Rump;

connaſcitur, & a nullo opus eſt ipſis diſcere, quoniam ab arte orti ſunt, & exiſtunt. *Paracelſ. de Generat. Rerum Natural.* lib. 1. (Dr. H.)

See *Bulwer*'s *Artificial Changeling*, chap. 24. p. 49. *Parker de Deo, Londini*, 1665. p. 73. *Annotations* on *Browne*'s *Religio Medici*, 1672. p. 112. *Van Helmont*, a Brother Chemiſt, pretended to make *Mice* from Wheat (*vide Op.* par. 1. p. 71. edit. *Lugduni*, 1667.) Both which carry with them the ſame degree of Credibility, with the Story of *Pantagruel*'s begetting three and fifty thouſand little Men, or Dwarfs, with one F - t; and with his *Fiſgs* or Fizzles, the ſame Number of little Women. *Rabelais*'s *Works*, vol. 2. b 2. chap. 27. p. 199. edit. 1735.

℣. 301, 302. *What figur'd Slates are beſt to make—On watry Surface Duck or Drake*;] "Neither Croſs, nor Pile, nor *Ducks* "and *Drakes*, are quite ſo ancient as *Handy-dandy*, though *Ma-* "*crobius* and St. *Auſtin* take notice of the firſt, and *Minutius* "*Felix* deſcribes the latter. *Memoirs of Martinus Scriblerus*, book 1. chap. 5. p. 32.

℣, 307, 308. *If Syſtole or Diaſtole move—Quickeſt when he's in Wrath or Love*;] See *Syſtole and Diaſtole of a Louſe*, Dr. *Hook*'s *Micrographia*, obſerv. 54. *Of a Louſe*. p. 212.

℣. 310. *Whether they gallop, trot, or pace:*] See *John Taylor*'s *Works*, p. 99. *Ray*'s *Engliſh Proverbs*, p. 280.

℣. 311, 312. *How many ſcores a Flea will jump,—Of his own Length, from Head to Rump*;] Dr. *Giles Fletcher* informs us (ſee *Purchaſe*'s *Pilgrims*, part 3. book 3. p. 431.) that *Bazilowitz* the Great Duke (or rather Tyrant) of *Muſcovy*, ſent to the City of *Moſcow*, to provide "for him a Meaſure full of *live Fleas*, for "a Medicine. They anſwered, the thing was impoſſible; and "if they could get them, they could not meaſure them, becauſe

"of

Which *Socrates*, and *Chærephon*
In vain, aſſay'd ſo long agon;
Whether his *Snout* a perfect *Noſe* is,
And not an Elephant's *Proboſcis*;

" of their leaping out. Upon which he ſet a Mulct upon them, " of ſeven thouſand Rubles." And yet as difficult as this was, ſomething of this kind was undertaken by the Friend of a *jealous Huſband*, (ſee *l'Eſtrange's Fables*, vol. 1. fab. 212.) to whoſe Care he had committed his Wife for ſome time; but he deſired to be releaſed. " If (ſays he) it were to turn a Bag of Fleas into a " Meadow every Morning, and fetch them home again at Night, " I durſt be anſwerable with my Life for the doing of it to a Flea; " but t'other is a Commiſſion I dare meddle no farther in."

℣. 313, 314. *Which Socrates, and Chærephon—In vain aſſay'd ſo long agon*;] * *Ariſtophanes*, in his *Comedy of the Clouds*, brings in *Socrates* and *Chærephon* meaſuring the Leap of a Flea, from the one's Beard to the other's. Upon which *Mouſet* obſerves (*Inſector. Theatr.* lib. 2. cap. 28. p. 276.) Horum dum aucupes menſurare ſaltum curioſule dant operam (ut *Ariſtophanes* loquitur) λῆρον λῆρυσι. See *T. Coryat*'s Preface upon *Travel*, prefix'd to his *Crudities*.

No leſs humorous than this, is the Cuſtom mentioned by *Huetius*, of their chuſing at *Hardenberg* the chief Magiſtrate by a *Louſe*: Venimus *Hardenburgam* ——— Minime vero lectori injucundum fore puto cognoſcere, quo ritu *Conſul* illic creari ſolet, uti quidem ab Oppidanis accepimus. ———

Hinc *Hardenburgam* ſerâ ſub nocte venimus,
Ridetur veteri nobis mos ductus ab ævo;
Quippe ubi deligitur revoluto tempore Conſul,
Barbati circa menſam ſtatuuntur acervam,
Hiſpidaque apponunt attenti, menta Quirites:
Porrigitur ſeries barbarum, deſuper ingens
Beſtia, Pes mordax, ſueta inter creſcere ſordes,
Barbam adiit, feſto huic; gratantur murmure patres,
Atque celebratur ſubjecta per oppida Conſul.

Huetii Comment. de rebus ad ſe pertinentibus, 1718. p. 76. Or the Choice of a Mayor ſomewhere in *Eſſex*, by a Calf; the Competitors having a Wiſp of Hay ſtuck in their B—ms. *Heraclitus ridens*, N°. 66.

℣. 315, 316. *Whether his Snout a perfect Noſe is,— And not an Elephant's Proboſcis*;] Proboſcidis mucro paulo eſt rigidior, ut cutem facilus penetret. *Mouſeti Inſector. Theatr.* lib 2. cap. 28. See a farther Account of a *Flea's Proboſcis*, Dr. *Hook's Micrograph.* obſerv. 53 p. 210. Some Microſcopical Obſervations on the Structure of the *Spleen* and *Proboſcis* of *Fleas*, by Mr. *Anthony Van Leuenhoeck*

How many diff'rent *Specieſes*
Of Maggots breed in rotten Cheeſe;
And which are next of kin to thoſe
Engender'd in a *Chandler*'s Noſe;
Or thoſe not ſeen, but underſtood,
That live in *Vinegar* and *Wood*.
A paultry Wretch he had, half-ſtarv'd,
That him in Place of *Zany* ſerv'd,

Leuenhoeck F. R. S. *Philoſophical Tranſactions*, vol. 25. numb. 307. p. 2311, 2312.

℣. 317, 318. *How many diff'rent Specieſes — Of Maggots breed in rotten Cheeſe*;] *Species's* in Editions 1664, 1674, 1684, alter'd to *Species*, 1689.

— *Others aver, than Mites in Cheeſe*
Live in a Monarchy, like Bees;
Have Civil Laws, and Magiſtrates,
Their Riſe, their Periods, and Fates,
Like other Powers and States.
And by a ſtrange peculiar Art,
Can hear them ſneeze, diſcourſe, and ſ—t.
(*Pindarick Poem, to the Society of Beaux Eſperits*, p. 15.)

℣. 322. *That live in Vinegar*—] See Dr. *Hook*'s Account of *Vinegar Worms*, *Micrographia*, obſerv. 57. p. 216.

℣. 324. *In place of Zany*] A *Buffoon*, or *Jack-Pudding*. In *France* he is called *Jean-Potages*, in *Italy Macaronies*, in *Holland Pickle-Herring*. *Spectator*, numb. 47.

Mr. *Theobald*, in a Note upon *Shakeſpear*'s Play, intitled, *All's well that ends well*, act 3. vol. 2. p. 401. obſerves, "That it was "a Foolery practiſed at City Entertainments, whilſt the *Jeſter* "or *Zany* was in vogue, for him to jump into a large deep Cuſ-"tard, ſet on Purpoſe, to ſet on a Quantity of barren Spectators to "laugh; as our Poet ſays in his *Hamlet*." I do not advance this without ſome Authority, and a Quotation from *Ben Johnſon* will very well explain it:

He ne'er will be admitted there where Vennor *comes*;
He may, perchance, in tayl of a Sheriff's Dinner
Skip with a Rhime o' th' Table with new nothing,
And take his Almain-leap into a Cuſtard;
Shall make my Lady May'reſs and her Siſters
Laugh all their Hoods over their Shoulders.
Devil's an Aſs, act. 1. ſc. 1.

This might occaſion as much Mirth as the Cook's ſerving up the *Dwarf* in a Pie. (See Mr. *Cleveland*'s Works, Ed. 1677. p. 103.

Hight *Whachum*, bred to daſh and draw,
Not *Wine*, but more unwholeſom *Law*;
To make 'twixt Words and Lines huge Gaps,
Wide as *Meridians* in Maps;
To ſquander Paper, and ſpare Ink,
Or cheat Men of their Words, ſome think,
From this, by merited Degrees,
He'd to more high Advancement riſe;
To be an *Under-Conjurer*,
Or Journeyman *Aſtrologer*:
His Bus'neſs was to pump and wheedle,
And Men with their own Keys unriddle,

℣. 325. *Hight Whachum,*] Journeymen to *Sidrophel*. who was (ſays Sir *Roger l' Eſtrange*) one *Tom Jones*, a fooliſh *Welſhman*. In a *Key to a Poem of Mr. Butler*'s, 1706. in folio, p. 14. *Whachum* is ſaid to be one *Richard Green*, who publiſhed a Pamphlet of about five Sheets of baſe Ribaldry, and called, *Hudibras in a Snare*. It was printed about the Year 1667.

℣. 327, 328, 329, 330. *To make 'twixt Lines and Words huge Gaps,—Wide as Meridians in Maps,—To ſquander Paper, and ſpare Ink;—Or cheat Men of their Words, ſome think.*] Alluding either to Bills in Chancery, where fifteen Lines are contained in each Sheet, and ſix Words in each Line. Or to *blank Inſtruments* humourouſly banter'd by the *Spectator* (numb. 563.)

"I *T. Blank* Eſq; of Blank Town in the County of Blank, "do own myſelf indebted in the Sum of Blank, to Goodman "Blank, for the Service he did me in procuring the Goods "following Blank: And I do hereby promiſe the ſaid Blank, to "pay to him the ſaid Sum of Blank, on the Blank Day of the "Month of Blank next enſuing, under the Penalty and Forfeiture "of Blank.

Your Blanks are ancient num'rous Folks;
There's John a Styles, and John a Nokes,
There's Daſh ſcribendo, and hiatus
And innuendo, that points at us;
Eke ſo, d'ye ſee, as I may ſay,
And ſo forth, and & cætera.

On the Family of the Blanks, Miſcellaneous Poems, publiſhed by *D. Lewis*, 1730. p. 289.

℣. 235, 236. *His Bus'neſs was to pump and wheedle,— And Men with their own Keys unriddle.*] We have in this Age been peſter'd with *Sidrophels* and *Whachums*, who were arrived at a greater

To make them to themſelves give Anſwers,
For which they pay the *Necromancers*;
To fetch and carry *Intelligence*,
Of whom, and what, and where, and whence,
And all *Diſcoveries* diſperſe
Among th' whole *Pack* of *Conjurers*;
What *Cut-purſes* have left with them,
For the right Owners to redeem:
And what they dare not vent, find out,
To gain themſelves, and th' *Art* Repute;
Draw *Figures*, *Schemes*, and *Horoſcopes*,
Of *Newgate*, *Bridewell*, *Brokers* Shops,
Of Thieves *aſcendant* in the *Cart*;
And find out all by Rules of *Art*:
Which Way a Serving-man, that's run
With Cloaths or Money away, is gone;

greater Height of jugling and Cheating than thoſe in *Hudibras*'s Time were: To prove this, I ſhall only give the Reader the Device of a *Sidrophel* in *Moor-fields*, as related by the *Spectator*, (numb. " 193.) The Doctor having gained much Reputation by his *ho-* " *rary Predictions*, is ſaid to have had in his Parlour different Ropes " to little Bells, which hung in a Room above Stairs, where the " Doctor thought fit to be oraculous. If a Girl had been deceived " by a Lover, one Bell was pulled; and if a Peaſant had loſt a " Cow, the Servant rang another. This Method was kept in re- " ſpect to all other Paſſions and Concerns; and the ſkilful Waiter " below ſifted the Enquirer, and gave the Doctor Notice ac- " cordingly." (Mr. *B.*)

See an Account of the League between *Stephen Taylor* and one *Pope*, the one to ſteal Horſes, and the other to diſcover them. *Abſtract of Scot's Hiſt. of Witchcraft. Britiſh Librarian*, numb. 4. for *September*, 1737. p. 223. And an Account of a *Calabrian Aſtrologer* and *Phyſician*, *Turkiſh Spy*, vol. 6. book 2. Letter 19.

℣. 347, 348. *Draw Figures, Schemes, and Horoſcopes, — Of Newgate, Bridwell, Brokers Shops.*] See this Piece of Grimace in Aſtrologers, expoſed by *Ben Johnſon*, *Alchymiſt*, act. 1. ſc. 3. p. 537.

Who pick'd a *Fob* at *Holding-forth*,
And where a *Watch*, for half the Worth
May be redeem'd; or ſtolen Plate
Reſtor'd at conſcionable Rate.

℣. 353. *Who pick'd a Fob at Holding-forth,*]

Nig. *At Plays, and at Sermons, and at the Seſſions,*
'Tis daily their Practice ſuch Booty to make;
Yea, under the Gallows, at Executions,
They ſtick not the Standabouts Purſes to take:
Nay one without Grace
At a better Place,
At Court, and in Chriſtmas, before the King's Face;
Alas then for Pity, muſt I bear the Curſe
That only belongs to the cunning Cut purſe.
Ben Johnſon's Bartholomew Fair act. 3. ſc 5.

A *French* Poet obſerves of a *Jeſuit*, that he will pick your Pocket in the Middle of his *Pater noſter*. (Sir *Roger l' Eſtrange*'s *Reflection* upon the *Fable* of a Cat and *Venus*, part 1. fable 61.) And a *Pick-pocket* obſerving that the Times were pretty difficult, ſaid, "The Lord be praiſed for it, the Churches are pretty full "ſtill." (*L'Eſtrange*'s *Fables*, part 2. fab. 29.) The Author of the *Tale of a Tub* gives us a Reaſon why the Preaching of the *Diſſenters* is called *holding-forth* (p. 212;) ſpeaking of the Preachers of thoſe Times, he ſays "That the devout Siſters, who looked "upon all Dilatations of the Ear as Protruſions of Zeal, of ſpi-"ritual Excreſcences, were ſure to honour every Head they ſat "upon, as if they had been cloven Tongues: But eſpecially that "of the Preachers, whoſe Ears were uſually of the prime Magni-"tude, which upon that Account he was frequent in expoſing "with all the Advantages to the People: in his rhetorical Pa-"roxyſms turning ſometimes to *hold forth the one*, and ſometimes "to *hold forth the other*. From which Cuſtom, the whole Opera-"tion of Preaching is to this very Day, among their Profeſſors, "ſtyled by the Phraſe of *Holding-forth*." Mr. *Cleveland* obſerves (*Character of a Diurnal-maker*, Works, 1677. p. 108.) "That "in the Gibberiſh of the Saints of thoſe Times, a *Hinter* differ-"ed from a *Holder forth*."

℣. 355, 356.—*or ſtolen Plate—Reſtor'd at conſcionable Rate.*] In 1655 *Lilly* was indicted at *Hickes's-Hall* for giving Judgment for a Reward upon ſtolen Goods, but acquitted. See *Hiſtory of his Life*, p. 71. and the Indictment, p. 115. *General Hiſtorical Dictionary*, vol. 7. p. 85.)

John Taylor obſerves (*Figure-ſtinger*, Works, p. 13.) that theſe Gentlemen were uſually paid, whether they recovered the ſtolen Goods or not:

If

Beſide all this, he ſerv'd his *Maſter*
In quality of *Poetaſter*:
And *Rhymes* appropriate could make
To ev'ry Month i' th' *Almanack*;
When *Terms* begin and end could tell,
With their *Returns* in *Doggerel*:
When the *Exchequer* opes and ſhuts,
And *Sowgelder* with Safety cuts;
When Men may eat and drink their Fill,
And when be temp'rate if they will;
When uſe, and when abſtain from *Vice*,
Figs, *Grapes*, *Phlebotomy*, and *Spice*.

If loſt Goods you would fain have got,
Go but to him, and you ſhall ſpeed or not.
But he will gain, whether you get or loſe,
He'll have his Fee, for ſo the Bargain goes.

℣. 359, 360. *And Rhymes appropriate could make — To ev'ry Month i' th' Almanack*;] A Sneer probably upon *John Booker*, who, as *Lilly* obſerves, (ſee *Hiſtory of his own Life*, p. 28.) made "excellent Verſes upon the twelve Months, framed according "to the Configurations of each."

℣. 368.—*Phlebotomy*.] Though this Word, which ſignifies no more than letting blood, is generally underſtood; yet ſome may poſſibly miſtake the Meaning of it, as did Mr. *Lovelight* (*Plain Dealer*, vol. 1. numb. 27. p. 210.) of whom Mrs. *Lætitia Lovelight*, his Wife, gives the following Account: "We came to "town (ſays ſhe) the laſt Week, where my poor Dear drank "hard, and fell ſo ill that I was alarm'd for him — The Lady "whoſe Houſe we lodged at, would needs ſend for Dr. *Foſſile*, a "Man of excellent Learning, but, to borrow a Phraſe of *Shake-*"*ſpear*'s, *It is ſickned over with Affectation*. When he had felt "my Husband's Pulſe, and gone through a Courſe of Queſtions, "he turned from whiſpering Mr. *Juniper*, who was in waiting, "and ſaid to me with a *phyſical Air*, not the *Air of a Phyſician* "—*Maam*, I have ordered Mr. what's his Name, your Spouze's "Apothecary, to *phlebotomize* him To-morrow Morning.—To "do what with me? cry'd my poor Husband, ſtarting up in his "Bed; I will never ſuffer it.—No, I am not, I thank God, in ſo "deſperate a Condition as to undergo ſo *damnable an Operation as* "*that is*.—As what is? my Dear, anſwered I, ſmiling; the Doctor "would have you blooded.—Ay, for bleeding, replied he, I like "it well enough; but for *that other Thing he ordered*, I will ſooner "die than ſubmit to it."

And as in *Priſon* mean Rogues beat
Hemp, for the Service of the *Great*;
So *Whachum* beat his dirty Brains,
T' advance his Maſter's Fame and Gains;
And like the Devil's *Oracles*,
Put into *Dogg'rel Rhymes* his *Spells*,
Which over ev'ry Month's blank Page
I' th' *Almanack*, ſtrange *Bilks* preſage.
He would an Elegy compoſe
On Maggots ſqueez'd out of his Noſe;
In *Lyric* Numbers write an *Ode* on
His Miſtreſs, eating a Black-pudden:
And when impriſon'd Air eſcap'd her,
It puft him with *Poetic Rapture*.
His *Sonnets* charm'd th' Attentive Crowd,
By wide-mouth'd Mortal troll'd aloud,
That, circled with his long-ear'd Gueſts,
Like *Orpheus* look'd among the Beaſts;
A *Carman*'s Horſe could not paſs by;
But ſtood ty'd up to *Poetry*;
No Porter's *Burthen* paſs'd along,
But ſerv'd for *Burthen* to his Song;

ỳ. 373, 374. *And like the Devil's Oracles, — Put into Dogg'rel Rhymes his Spells.*] The moſt reverend, his Grace the Lord Archbiſhop of *Canterbury* obſerves, (*Antiquities of Greece*, vol. 1. chap. 9.) "That *Pythia*, the Prieſteſs of *Apollo*, in *Pyrrhus*'s Time, "had left off giving Anſwers in Verſe, which had been the Cu-"ſtom of all former Ages from the Foundation of the Oracle; de-"riving it's Original from *Phæmonoe* the firſt *Pythia*." Vide *Alexand. ab Alexandro, Genial. Dier.* lib. 6. cap. 2. *De Delphico Oraculo.*

ỳ. 386. *Like Orpheus*, &c.] See Mr. *Fenton*'s *Obſervations upon Mr. Waller*'s *Poems*, p. 22, 23.

ỳ. 387. *A Carman's Horſe could not paſs by,*] See *Waſpe*'s Account of his young Maſter, *Ben. Johnſon*'s *Bartholomew Fair*, act 1. ſc. 4.

ỳ. 395,

Each Window like a *Pill'ry* appears,
With Heads thruſt through, nail'd by the Ears:
All Trades run in as to the Sight
Of Monſters, or their dear Delight
The *Gallow Tree*, when cutting Purſe
Breeds Bus'neſs for *Heroic* Verſe,
Which none does hear but would have hung
T' have been the *Theme* of ſuch a *Song*.
Thoſe two together long had liv'd,
In *Manſion* prudently contriv'd;
Where neither Tree nor Houſe could bar
The free Detection of a *Star*;
And nigh an *ancient Obeliſk*
Was rais'd by him, found out by *Fiſk*,

ỳ. 395, 396. *The Gallow Tree, when cutting Purſe — Breeds Bus'neſs for heroic Verſe,*] "I could make you a true Relation "of ſome (ſays *Gaſſendus*, *Vanity of Judiciary Aſtrology*, p. 151.) "who having been told by *Aſtrologers*, that they ſhould die by a "Rope, have, to prevent the Shame of the common Gallows, "hanged themſelves, when they had no other Occaſion of Diſ-"content."

ỳ. 397, 398. *Which none does hear but would have hung — T' have been the Theme of ſuch a Song.*] Eſpecially if the firſt 'Squire *Ketch* had been the Executioner, of whom it was obſerved by his Wife, "That any Bungler might put a Man to death, but that her "Husband only knew how to make a Gentleman die ſweetly."

ỳ. 400. *In Manſion prudently contriv'd*;] *Lilly*'s Houſe was at *Horſham* in the Pariſh of *Walton upon Thames*, where he tells us he conſtantly lived when he was not in *London*. As to the following Story, upon which the Poet is ſo pleaſant, he prudently omits the mention of it in his *Life*, as knowing it could not redound to his Honour or Reputation. (Mr. *B.*)

ỳ. 404. — *Found out by Fiſk*,] *La Fiſk*, a pretended Aſtrologer and Jugler, is mentioned in *Fletcher*'s Tragedy of *Rollo* Duke of *Normandy*, act 4. ſc. 1, 2, 3.

But Mr. *Butler* alludes to one *Fiſk*, of whom *Lilly* obſerves (in his *Life*, ſecond edit. p. 29.) that he was a Licentiate in Phyſic, and born near *Framlingham* in *Suffolk*; was bred at a Country School, and deſigned for the Univerſity, but went not thither; ſtudying Phyſic and Aſtrology at home, which afterwards he practiſed at *Colcheſter*, after which he came to *London*, and practiſed

On which was written, not in Words,
But *Hieroglyphic* mute of *Birds*,
Many rare pithy Saws concerning
The Worth of *Aſtrologic* Learning:
From Top of this there hung a *Rope*,
To which he faſten'd *Teleſcope*;
The *Spectacles* with which the *Stars*
He reads in ſmalleſt *Characters*.
It happen'd as a *Boy*, one Night,
Did fly his *Tarſel* of a *Kite*;
The ſtrangeſt long-wing'd *Hawk* that flies,
That, like a Bird of *Paradiſe*,
Or *Herauld's Martlet*, has no *Legs*,
Nor hatches young ones, nor lays *Eggs*;

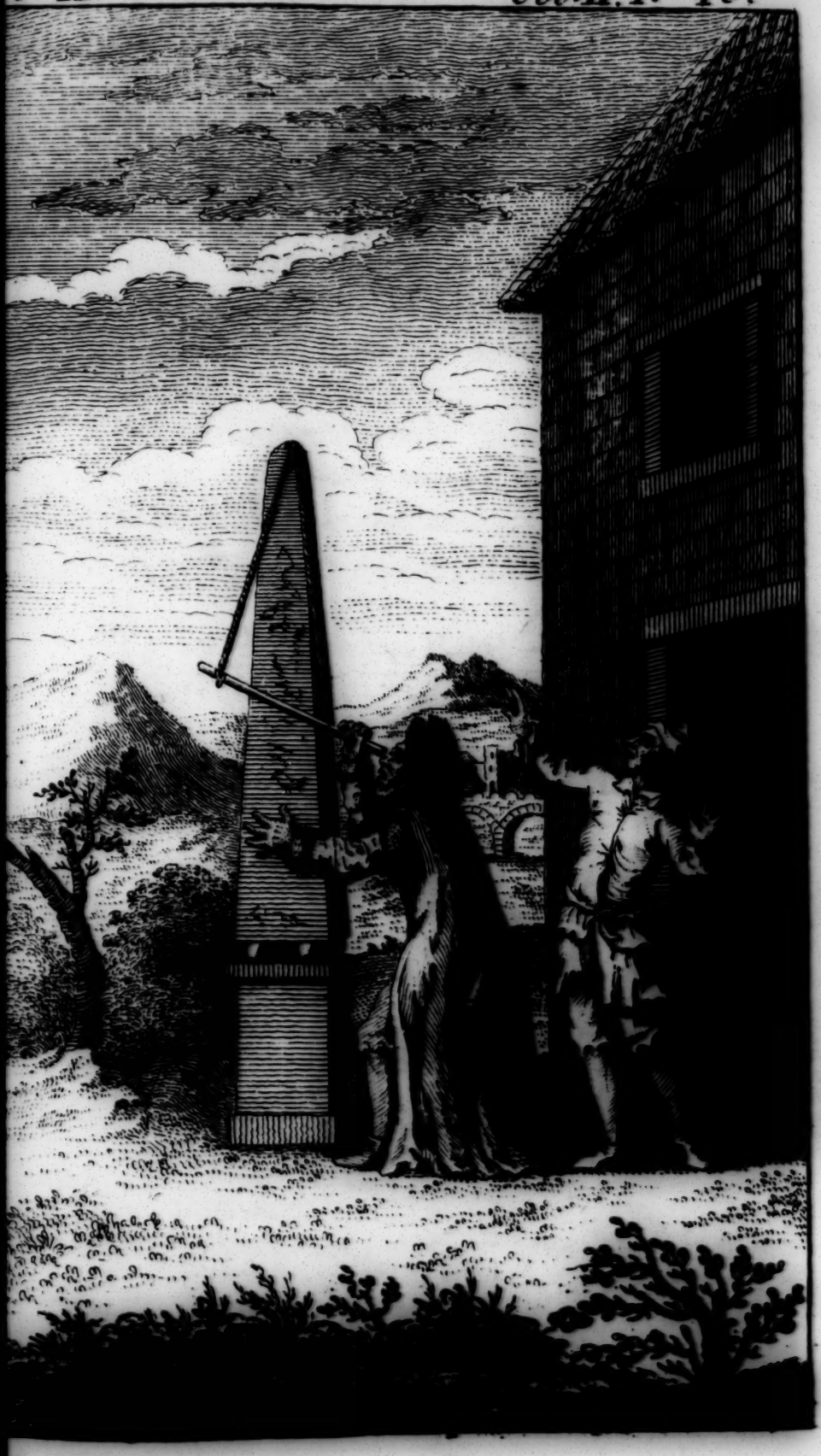
there. *Lilly* ſays, he had good Skill in the Art of Directions upon Nativities; and that he learnt from him many things in that Way, and how to know good Books in that Art. He was famous about the Year 1633, and died in the 78th Year of his Age. (*Lilly's Life*, p. 38, 39.)

ỳ. 407. *Many rare pithy Saws*] A *Saw*, an old or grave Saying, a Proverb, a Maxim. *Baily's Dict.*

ỳ. 416, 417. *That, like a Bird of Paradiſe,— Or Herauld's Martlet, has no Legs,*] Mr. *Willoughby* (in his *Ornithology*, b. 2. chap. 12. p. 90.) gives the following Account in Proof of the Birds of Paradiſe having Legs: "I myſelf, ſaith *Johannes de Laet*, "have two Birds of Paradiſe of different Kinds, and have ſeen "many others, all which had Feet, and thoſe truly, for the Bulk "of their Bodies, ſufficiently great, and very ſtrong Legs: The "ſame is confirmed by *Margravius Cluſius* in his *Exotics*, and "*Wormius* in his *Muſæum*, p. 295.—Theſe moſt beautiful Birds, "as *Aldrovandus* reports, are called by the Inhabitants of the "*Molucca* Iſlands, *Manucodiatæ*, *i. e. God's Birds*. —— They "are called *Birds of Paradiſe*, both for their excellent Shape, and "Beauty of their Bodies; and alſo becauſe where they are bred, "whence they come, and whither they betake themſelves is un-"known, ſince they are found only dead. And the Vulgar ima-"gine them to drop out of Heaven or Paradiſe." (See *Le Blanc's Travailes*, part 1. chap. 27. p. 115.)

They are of various Colours, ſome white and ſcarlet, others white and yellow. (*Purchaſe's Pilgrims*, vol. 5. book 2. chap. 7. p. 105.)

As



His Train was ſix Yards long, Milk-white,
At th' End of which, there hung a *Light*,
Inclos'd in *Lanthorn* made of *Paper*,
That far off like a *Star* did appear.
This *Sidrophel* by chance eſpy'd,
And with Amazement ſtaring wide,
Bleſs us! quoth he, what dreadful Wonder
Is that, appears in *Heaven* yonder?
A *Comet*, and without a *Beard!*
Or *Star* that ne'er before appear'd?
I'm certain 'tis not in the *Scrowl*
Of all thoſe Beaſts, and Fiſh, and Fowl,
With which, like *Indian Plantations*,
The learned ſtock the *Conſtellations*;
Nor thoſe that drawn for Signs have bin,
To' th' *Houſes* where the *Planets* Inn.

As to the *Martlet* in *Heraldry*; it is a little Bird repreſented without Feet, but with Legs; and it is uſed as a Difference, or Mark of Diſtinction, of the Fourth Brother. (*Dict.* to *Guillim*'s *Diſplay of Heraldry*, laſt edit.) See an Account of the *Black-Martin*, or *Swift*, (*Willoughby*'s *Ornithology*, book 2. p. 214.)

ỳ. 427. *A Comet, and without a Beard!*] See an Account of the *Beards* and *Tails* of *Comets*, Dr. *Harris*'s *Aſtronomical Dialogues*, p. 138 to 145 incluſive, ſecond edit. *Lexicon Technicum*, under the Word *Comet*. *Chambers*'s *Cyclopædia*. *Baily*'s *Dictionary*, fol. edit. An Account of the Comet in the Year 1618. *Johuſtoni Rerum Britannic. Hiſt.* lib. 17. p. 530. And an Account of the Nature of *Comets*, *Spencer*'s *Prodigies*, ſecond edit. p. 282.

ỳ. 428. *Or Star that ne'er before appear'd?*] See an Account of ſuch Stars, Dr. *Harris*'s *Aſtronomical Dialogues*, p. 65, 85. *Lexicon Technicum*, under the Title of *Fixed Stars*. Mr. *Fenton*'s *Obſervations upon Mr. Waller's Poems*, quarto, p. 80. Of the new Star that appeared in the Year 1670. *Philoſoph. Tranſactions*, vol. 4. numb. 65. p. 2087. And a ſhort Hiſtory of ſeveral new Stars that have appeared within one hundred and fifty Years, to the Year 1715. *Philoſophical Tranſactions*, numb. 346. vol. 29. p. 353.

ỳ. 429. *I'm certain 'tis not in the Scrowl*, &c.] See Dr. *Harris*'s *Aſtronomical Dialogues*, p. 30.

ỳ. 433, 434. *Nor thoſe that drawn from Signs have bin,—To th' Houſes where the Planets inn.*] "You ſee (ſays Dr. *Harris*, *Aſtronomical*

It muſt be ſupernatural,
Unleſs it be that Cannon-ball
That, ſhot i' th' Air point-blank upright,
Was born to that prodigious Height,
That learn'd *Philoſophers* maintain;
It ne'er came backwards down again;
But in the *Airy Region* yet,
Hangs like the Body of *Mahomet*:
For if it be above the Shade,
That by the *Earth*'s round Bulk is made,
'Tis probable it may from far
Appear no Bullet, but a Star.
This ſaid, he to his Engine flew,
Plac'd near at Hand, in open View,
And rais'd it 'till it levell'd right
Againſt the *Glow-worm* Tail of *Kite*.
Then peeping thro', *Bleſs* us! (quoth he)
It is a Planet now I ſee;

Aſtronomical Dialogues, p. 30.) "why *Aſtronomers* call them the "twelve *Signs*; becauſe they begin, or mark out the Place of "the Sun in the Heavens; and alſo why *Aſtrologers* call them "Houſes, becauſe they aſſigned them for Dwellings, or Places of "abode for the *Planets*. *Gaſſendus* (ſee *Vanity of Judiciary Aſtrology*, chap. 11. p. 52.) demoliſhes the *celeſtial* Houſes, and merrily obſerves (p. 55.) "That that Man had no dull, nor unpleaſant Fancy, who firſt made the Planets provide Stables for "Beaſts in the Heavens, and take care of greater Cattle in the "twelfth Houſe, and ſmaller in the ſixth."

℣. 436. *Unleſs it be that Cannon-ball.*] * "The Experiment "was tried by ſome foreign *Virtuoſi*, who planted a Piece of Ordnance point-blank againſt the *Zenith*, and having fired it, the "Bullet never returned back again; which made them all conclude that it ſticks in the Mark: but *Des Cartes* was of opinion "that it does but hang in the Air." See more, *Tale of a Tub*, p. 252.

"A Ray of Light runs between the Sun and Earth in ſix or "ſeven Minutes; and yet a *Cannon-ball*, ſuppoſing it to move all "the Way as faſt as when it juſt parts from the Gun, cannot "arrive at the Sun in twenty-five Years." (Dr. *Harris*'s *Aſtronom. Dialogues*, p. 75.) And at one of the fixed Stars in 50000 Years (*Id. ib.* p. 82.)

℣. 453.

And, if I err not, by his proper
Figure, that's like *Tobacco-ſtopper*,
It ſhould be *Saturn*: yes, 'tis clear,
'Tis *Saturn*, but what it makes him there?
He's got between the *Dragon*'s Tail,
And farther Leg behind o' th' *Whale*;
Pray *Heav'n* divert the fatal Omen,
For 'tis a *Prodigy* not common:
And can no leſs than the *World*'s End,
Or *Nature*'s Funeral portend.
With that he fell again to pry,
Thro' *Perſpective* moſt wilfully,
When by Miſchance the fatal String,
That kept the *tow'ring Fowl* on wing,
Breaking, down fell the Star: Well ſhot,
Quoth *Whachum*, who right wiſely thought

ỳ. 453, 454, 455. *And, if I err not, by his proper—Figure, that's like Tobacco-ſtopper,—It ſhould be Saturn,—* If a Tobacco-ſtopper is turned ſo, as to have a round Knob ſhooting out with two Ends, (and there are many ſuch) it will be like the Print we have of *Saturn* in many Books of Aſtronomy. (Dr. *W. W.*)

Dr. *Harris* (ſee *Aſtronomical Dialogues*, p. 134, 135.) calls this but mere Ridicule: "Though (he ſays) it has it's Uſe, for it "impreſſes itſelf, and the Thing ſtronger in the Memory than "perhaps a more juſt and ſerious Deſcription would have done.

ỳ. 461, 462. *And can no leſs than the World's End,—Or Nature's Funeral portend.*] *Spencer* thus deſcribes the Fears of the Vulgar, upon the Appearance of a blazing Star:

Thus as ſhe fled, her Eyes ſhe backward threw
As fearing Evil that perſu'd her faſt;
And her fair yellow Locks behind her flew,
Looſely diſpers'd with Puff of ev'ry blaſt;
All as a blazing Star doth far out-caſt
His hairy Beams, and flaming Locks diſpred;
At Sight whereof the People ſtand aghaſt;
But the ſage Wizard tells as he has read,
That it importunes Death, and doleful Drerihead,

(*Fairy Queen*, book 3. canto 1. ſt. 16. vol. 2. p. 371. Vide *Wolfii Lection. Memorab.* par. poſt. p. 950.)

ỳ. 475.

H' had levell'd at a Star, and hit it:
But *Sidrophel*, more ſubtle-witted,
Cry'd out; What horrible and fearful
Portent is this, to ſee a Star fall;
It threatens *Nature*, and the Doom
Will not be long before it come!
When Stars do fall, 'tis plain enough,
The *Day of Judgment*'s not far off:
As lately 'twas reveal'd to *Sedgwick*,
And ſome of us find out by *Magick*.
Then ſince the Time we have to live
In this World's ſhorten'd, let us ſtrive
To make our beſt Advantage of it,
And pay our Loſſes with our Profit.
This Feat fell out, not long before
The *Knight*, upon the forenam'd Score,

℣. 475. *When Stars do fall,*]
Sœpe enim ſtellas vento impendente videbis
Præcipites cœlo labi ——— *Virgil Georg.* 1. 365, 366.
And oft before tempeſtuous Wind ariſe
The ſeeming Stars fall headlong from the Skies. *Mr.* Dryden.
Non cadere in terram ſtellas & ſidera cernis.
Lucret. lib. 2. p. 209.
Vide *Wolfii Lection. Memorab* ſub Ann. 765. par. 1. p. 200. Hoc tempore ſtellæ de cœlo delapſæ ſunt: ſignificantes Papam & Clericos, ac Eccleſiæ optimates de negotiis cœleſtibus, quorum cura ſola ſolis illis demandata eſſet, deſciſcere, & terrenis mundi rebus ſe involvere.

℣. 477. *As lately 'twas reveal'd to* Sedgwick.] *William Sedgwick*, a whimſical Enthuſiaſt, ſometimes a *Preſbyterian*, ſometimes an *Independent*; and at other Times an *Anabaptiſt*: Sometimes a *Prophet*, and pretended to foretell Things out of the Pulpit to the Deſtruction of ignorant People; at other Times pretended to Revelations, and upon Pretence of a Viſion that *Doomſday* was at Hand, he retired to the Houſe of Sir *Francis Ruſſel* in *Cambridgeſhire*: And finding ſeveral Gentlemen at Bowls call'd upon them to prepare for their diſſolution; telling them, that he had lately received a Revelation, that *Doomſday* would be ſome Day the Week following. Upon which they ever after called him *Doomſday Segdwick*, *Wood*'s *Athenæ Oxon.* part. 2. col. 335, 336. firſt edit.)

℣. 491.

In Queſt of *Sidrophel* advancing,
Was now in Proſpect of the *Manſion*:
Whom he diſcov'ring, turn'd his *Glaſs*,
And found far off, 'twas *Hudibras*.
Whachum (quoth he) look yonder, ſome
To try, or uſe our Art are come:
The one's the learned *Knight*; ſeek out,
And pump 'em what they came about.
Whachum advanc'd, with all Submiſs'neſs
T' accoſt 'em, but much more their Bus'neſs:
He held a Stirrup while the *Knight*
From *Leathern Bare-bones* did alight;
And taking from his Hand the Bridle,
Approach'd the dark *Squire* to unriddle:
He gave him firſt the Time o' th' Day,
And welcom'd him, *as he might ſay:*
He aſk'd him whence they came, and whither
Their Bus'neſs lay? Quoth *Ralpho*, hither.
Did you not loſe?—Quoth *Ralpho*, nay;
Quoth *Whachum*, Sir, I meant your Way!
Your *Knight*—Quoth *Ralpho*, is a *Lover*,
And Pains intolerable doth ſuffer:
For *Lovers* Hearts are not their own Hearts,
Nor Lights, nor Lungs, and ſo forth downwards.
What Time?—Quoth *Ralpho*, Sir, too long,
Three Years it off and on has hung—

℣. 491. *The one's the learned Knight;*] It appears from *Lilly*'s Life, that he and the Knight were acquainted; ſo that from hence, and the Knight's Figure, he might well know him at a Diſtance: I need not obſerve (for every Reader will readily do it) how naturally *Whachum* makes a Diſcovery of the Knight's Buſineſs from *Ralpho*, and how artfully he communicates it to *Sidrophel*. Upon this Diſcovery is founded the Knight's Surprize, and his learned Debate with the Conjurer, which is gradually work'd up to ſuch a Warmth, as neceſſarily involves the Knight in a fourth Engagement, whereby he happily gains a ſecond Victory. (Mr. B.)

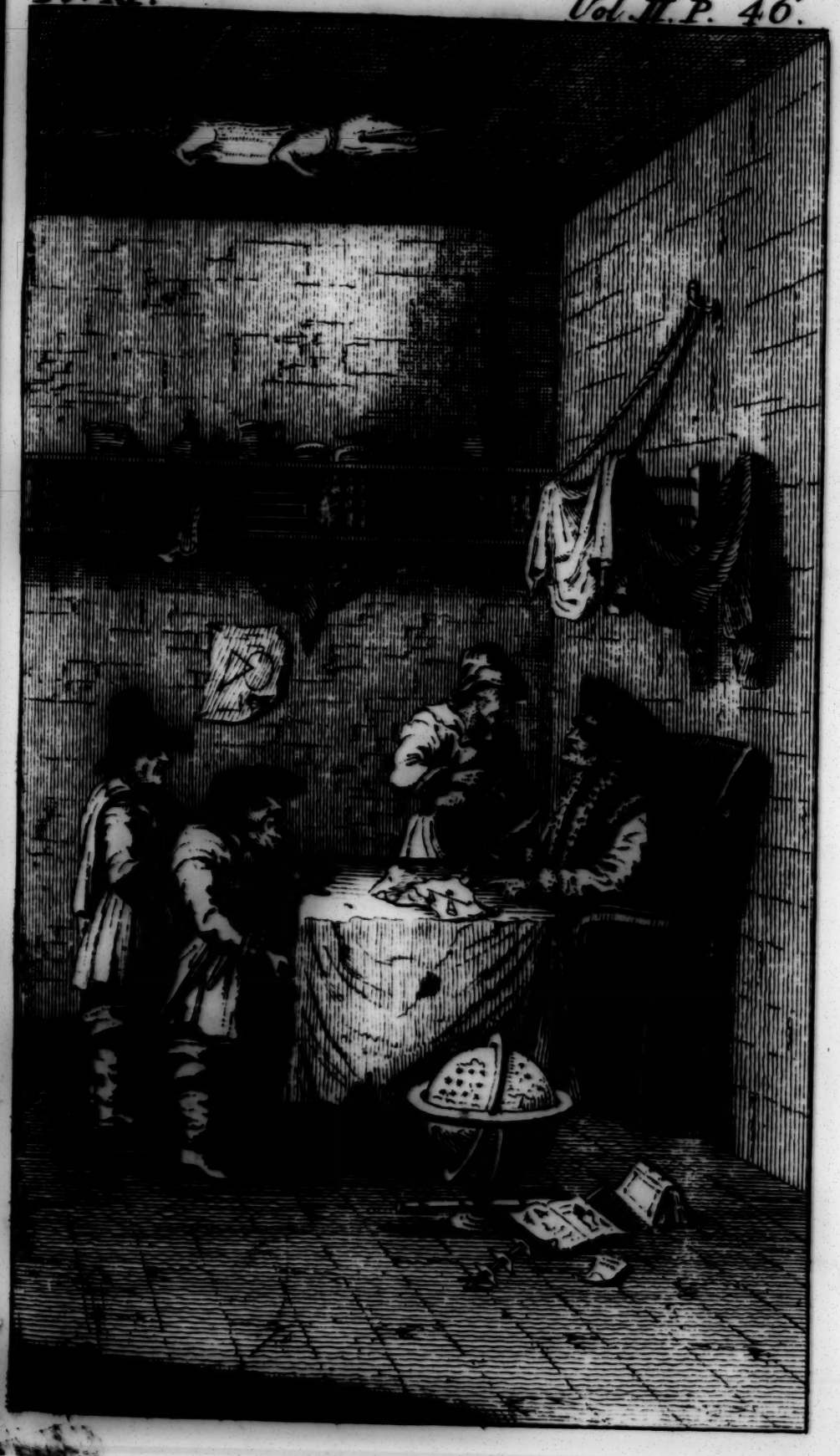
Quoth he, I meant what Time o' the Day 'tis;
Quoth *Ralpho*, between ſeven and eight 'tis.
Why then (quoth *Whachum*) my ſmall *Art*
Tells me, the *Dame* has a hard *Heart*;
Or great *Eſtate*——Quoth *Ralph*, a *Jointer*,
Which makes him have ſo hot a Mind t' her.
Mean while the *Knight* was making Water,
Before he fell upon the Matter;
Which having done, the *Wizard* ſteps in,
To give him ſuitable Reception;
But kept his Bus'neſs at a *Bay*,
Till *Whachum* put him in the Way;
Who having now, by *Ralpho*'s Light,
Expounded th' Errand of the *Knight*;
And what he came to know, drew near,
To whiſper in the *Conj'rer*'s Ear,
Which he prevented thus: What was't,
Quoth he, that I was ſaying laſt,
Before theſe *Gentlemen* arriv'd?
Quoth *Whachum*, *Venus* you retriev'd,
In Oppoſition with *Mars*,
And no benigne friendly Stars
T' allay the Effect. Quoth *Wizard*, So!
In *Virgo?* Ha! quoth *Whachum*, No:
Has *Saturn* nothing to do in it?
One tenth of's Circle to a Minute,

℣. 530. *Quoth* Whachum, Venus *you retriv'd*] *Whachum* having pump'd *Ralph*, and learnt of him the Buſineſs they came about, tells it to his Maſter in *aſtrological Cant*; *Mars* and *Venus* are the Lover and his Miſtreſs in Oppoſition. She is not *Virgo*, therefore a *Widow*. (Dr. *B.*)

℣. 535, 536. *Has Saturn nothing to do in it?—One tenth of's Circle to a Minute.*] The Planet *Saturn* is thirty Years (or thereabout) going round the *Zodiac*; three Years being the tenth of his Circle, the Conjurer told the Knight he knew his Errand. *Saturni* circuitus abſolvitur ſolummodo intra annos proxime triginta, *Gaſſendi Aſtronomia*, lib. 3. cap. 2. "The Time of his Revolu-

"tion

Pl. XI. Vol. II. P. 46.



'Tis well, quoth he.—Sir, you'll excuſe
This Rudeneſs, I am forc'd to uſe,
It is a *Scheme* and *Face* of *Heaven*,
As th' *Aſpects* are diſpos'd this *Even*,
I was contemplating upon,
When you arriv'd; but now I've done.
Quoth *Hudibras*, if I appear
Unſeaſonable in coming here
At ſuch a Time, to interrupt
Your *Speculations*, which I hop'd

" tion (ſays Dr. *Harris*, *Aſtronomical Dialogues*, p. 131.) is a-
" bout thirty Years or more exactly ſpeaking in 10759 Days,
" 6 Hours, 36 Minutes.

Then loſt is ſullen Saturn's *ample Bounds,*
Who once in thirty Years the World ſurrounds.

(J. Taylor's *Works*, p. 132.)

℣. 539, 540. *It is a Scheme and Face of Heaven,—As th' Aſpects are diſpos'd this Even,*] See this Piece of Grimace expos'd, *Scot*'s *Diſcovery of Witchcraft*, book 11. chap 21.

℣. 545, 546.———*To interrupt—Your Speculations,*] From the ſucceeding Part of this *Canto*, 'tis plain that *Sidrophel* did not gain the ſame Credit with *Hudibras*, that another *Fortune-Teller* did with the Perſon who conſulted him in a matrimonial Caſe. (See *L'Eſtrange*'s *Fables*, part 2. fab. 6.) " A Fellow (ſays " he) that had a Wambling towards Matrimony, conſulted a Man " of Art in *Moor-Fields*, whether he ſhould marry or not? The " cunning Man put on his conſidering Cap, and gave him this " ſhort Anſwer: *Pray have a Care how you marry Hand over* " *Head* (ſays he) as People frequently do; for you are a loſt Man " if you go that Way to Work: But if you can have the Heart " to forbear your Spouſe's Company for three Days and Nights, " well told, after you two are Man and Wife, I will be bound " to burn my Books if you don't find the Comfort of it. The " Man took the Virgin to his wedded Wife, and kept his Di-" ſtance accordingly; while the Woman in the mean Time took " Pet, and parted Beds upon it, and ſo the Wizard ſaved his " Credit."

Leſs fortunate in this Reſpect was Dr. *William Ramſey*, with whom Dr. *Young* was acquainted, (ſee *Sidrophel Vapulans*, p. 31.) " Who publickly boaſted of Skill enough in Aſtrology, to fore-" know a Man's Fate, particularly whether he were born to be " rich, fortunate in Marriage, &c. and depended ſo much upon it, " as to aſſure himſelf of great Wealth, and happy Nuptials:

" Who

Assistance from, and come to use,
'Tis fit that I ask your Excuse.
By no Means, Sir, quoth *Sidrophel*,
The Stars your coming did foretel;

" Who yet died poor in a Goal, after he had married such a Wife, " as prevail'd upon him to write that Satyr, intitled *Conjugium* " *Conjurgium*.

Some of the Saints of those Times, in Cases of Matrimony, took a different Method, and pretended to seek the Lord; as appears from the following Prayer of Mr. *George Swathe*, Minister of *Denham* in *Suffolk*. (See his *Prayers publish'd* 1739, p. 15.) " O my good Lord, *&c.* I this Night desire thy Counsel in Behalf " of *Roger Horsleede* of *Hengreave:* Thou, Lord, knowest whe- " ther it be better for him to live a single Life, or to marry the " first Woman that was propounded to him, with whom he has " been thrice, who loves him well; or to accept of the second " Maid proffer'd him, which his farther off, whom he hath only " seen once, the having *carnal Friends*, and more Beauty, and " more pleasing Behaviour than the former, who hath *godly Friends*: " Yet at this present I know neither of these, nor any of their " Friends by Name or Face. Lord, I desire thy special Council " which I shall advise him unto, or to live as he is. I know not " of these three Things which is best for him to chuse: I pray " thee guide me in my Judgment, that so I may in due Time " direct him what Way to chuse, what to do. Thou, O my God, " knowest what Way is best, what Course will be most for thy " Glory, and for his Good. Lord, he desires to resign his Will " to thy Will, he desires to go in that Way wherein thou wilt " meet him, wherein thou wilt bless him, wherein he may gain " thee most Glory in his Life and Conversation. If thou wilt " continue to him the Gift of Chastity, as thou hast for thirty five " Years, then persuade his Heart that Way: If thou wilt have " him accept of the first Offer, then direct him that Way: If " thou wilt have him take the second Proffer, then counsel him that " Way, or shew to me which of these Ways are best, that I may " direct him as from thy Counsel. Lord, let thy Hand appear in " the pitching of his Heart upon that Choice, which thou wouldst " have him make; let thy Providence appear in his Choice. Hear " my Desires, Petitions, and Requests for him."

℣. 550. *The Stars your comming did foretel*;] " How to deter- " mine their Influence particular (says the Author of the *Turkish* " *Spy*, vol. 8. book 4. letter 10) by Divination, by calculating " Nativities, erecting Horoscopes, and other Schemes of *Astro-* " *logy:* To fortel Things to come, to avoid prognosticated Evils, " and engross all happy Events; to predict other Mens Fates, whilst

" we

I did expect you here, and knew,
Before you ſpake your Bus'neſs too.
Quoth *Hudibras*, make that appear,
And I ſhall credit whatſoe'er
You tell me after, on your Word,
Howe'er unlikely, or abſurd.
You are in *Love*, Sir, with a *Widow*,
Quoth he, that does not greatly heed you,
And for three Years has rid your *Wit*
And *Paſſion*, without drawing *Bit*:
And now your Bus'neſs is to know
If you ſhall carry her or no.
Quoth *Hudibras*, you're in the right,
But how the *Devil* you come by't,
I can't imagine; for the *Stars*
I'm ſure, can tell no more than a *Horſe*;
Nor can their Aſpects (though you pore
Your Eyes out on 'em) tell you more
Than th' *Oracle* of *Sieve* and *Sheers*;
That turns as certain as the *Spheres*:

" we are ignorant of our own, *&c.* is a Thing which appears to " me beyond the Power of human Reaſon, and a Science built " on Sand."

℣. 557. *You are in Love, Sir, with a Widow,*] See *Gipſey, Fortune-Teller* to Sir *Roger de Coverley*, *Spectator*, N 130.

℣. 565, 566. ——— ——— *For the Stars I'm ſure can tell no more than a Horſe.*] *Paracelſus* (according to Mr. *Webſter*, *Diſplaying of ſuppoſed Witchcraft*, chap. 17. p. 340.) was of a different Opinion. Præterea ſideribus nota ſunt omnia, quæ in naturâ exiſtunt: unde (inquit) ſapiens dominabitur Aſtris: is ſapiens, qui virtutes illas ad ſui obedientiam cogere poteſt.

Nay ſome Aſtrologers (ſee *Gaſſendus*'s *Vanity of Judiciary Aſtrology*, p. 6.) ſuppos'd. " That in the *Zodiac* were twelve Princely Gods preſiding over the twelve Signs, there being beſides " thirty other Stars as privy Councellors to thoſe Deities; which " did not obſerve and recount all Occurrences upon Earth, that the " *celeſtial Senate* might conſult and decree accordingly."

℣. 569. *Than th' Oracle of Sieve and Sheers.*] See the Manner of trying this fooliſh Experiment in *Wierus* (*De Præſtigiis Dæmonum*,

But if the *Devil*'s of your Counſel,
Much may be done, my noble *Donzel*;
And 'tis on his Account I come,
To know from you my fatal Doom.
Quoth *Sidrophel*, if you ſuppoſe,
Sir *Knight*, that I am one of thoſe,
I might ſuſpect, and take the *Alarm*,
Your Bus'neſs is but to inform;
But if it be, 'tis ne'er the near,
You have a *wrong Sow by the Ear*;
For I aſſure you, for my Part,
I only deal by *Rules of Art*;

num lib. 2. cap. 12. p. 196.) and in *Scot*, (*Diſcovery of Witchcraft* book 12. chap. 17. p. 226. book 16. chap. 5. p. 478.)

ỳ. 572.——*My noble Donzel*] or *Don*. The Word us'd by *Face* to *Surley*, who (in *Ben Johnſon*'s *Alchymiſt*, act 4. ſc. 3. and ſc. 6.) acted the Part of a *Spaniard*.

ỳ. 578——*But to inform.*] At that Time there was a ſevere Inquiſition againſt Witches, Conjurers, &c. (Mr. W.) as there was at the Beginning of the Reign of King *James* the *Firſt*. I find in *Rymer*'s *Fœdera*, vol. 16. p. 666. a ſpecial Pardon from King *James* to *Simon Read*, for practiſing the *Black-Art*.

ỳ. 580. *You have a wrong Sow by the Ear.*] One of *Sancho Pancha*'s proverbial Expreſſions, "He that thinks to grunt at me "has a wrong Sow by the Ear." (*Don Quixote*, vol. 2. chap. 20. p. 249.)

ỳ. 581, 582. *For I aſſure you for my Part,—I only deal by Rules of Art.*] *Gaſſendus* obſerves, (ſee *Vanity of Judiciary Aſtrology*, p. 136.) "That *Heminga*, a Modern, having propoſed thirty "eminent Nativities, and reduced them to ſtrict Examination, ac- "cording to the beſt Rules of Art: He declared, that the Ex- "periments did by no means agree with the Rules, ſad Events "befalling ſuch as were born under the moſt happy and promiſing "Poſitions of Heaven; and good befalling ſuch as the Heavens "frowned upon, and threatened all the Ruin and Miſchief unto, "that can be imagined: And therefore concluded, that *Aſtrolo-* "*gers*, when they give Judgment of a Nativity, are generally "*the whole Heavens* wide of the Truth" Nay *Cardan* himſelf own'd, (ſee *Gaſſendus*'s *Vanity of Judiciary Aſtrology*, p. 159.) "That of forty Things, ſcarce ten happen'd right."

Such as are lawful, and judge by
Concluſions of *Aſtrology:*
But for the *Devil*, know nothing by him,
But only this, that I defy him.
Quoth he, Whatever others deem ye,
I underſtand your *Metonymy:*
Your Words of ſecond-hand Intention,
When Things by *wrongful Names* you mention;
The myſtick Senſe of all your *Terms*,
That are indeed but *Magick Charms*,
To raiſe the Devil, and mean one Thing,
And that is down-right *Conjuring:*

ỳ. 584. *Concluſions of Aſtrology.*] Mr. *Ward, Rhetoric-Profeſſor* of *Greſham-College*, (ſee his *Lives of the Profeſſors*, p. 126.) informs us, that the learned Mr. *Gataker* deſiring Mr. *Henry Briggs*, the firſt *Geometry-Profeſſor* of that College, to give him his Judgment concerning *Judicial Aſtrology?* his Anſwer was, "That he "conceiv'd it to be a mere Syſtem of groundleſs Conceits." And Mr. *Oughtred* calls him the *Mirrour* of the Age, for his excellent Skill in *Geometry*. *Tacitus* of old has expoſed them, (ſee Sir *Henry Savile*'s Tranſlation, vol 3. b. 1. p. 44.) *Kircher* ſpeaks contemptibly of them, (*Athanaſii Kircheri itiner. exſtatic. in Globum Jovis*, p. 213.) Non poſſum non improbare improbam quorundam Aſtrologorum audaciam & temeritatem, qui tam tuto & confidenter de fortunâ, & eventibus, tum regnorum, tum nationum ſecuturis vaticinantur, dum Aſtrologiam infallibilibus veritatis regulis aſtringere ſe poſſe putant. *Wolfius* (*Lection. Memorab.* par. 1. p. 796.) has given a remarkable Account of an Aſtrologer's Son at *Milan* who was hang'd, and thereby had eluded all the Rules of his Father's Art. (See the Art fully expos'd, *Diſſertat. Favorini Philoſophi adverſus eos, qui Chaldæi appellantur. A. Gellii Noct. Attic.* lib. 14. cap. 1. *Jo. Pici Mirandulæ*, lib. 6. tom. 1. p. 397. *Fra. Valeſſi*, lib. *de Sacrâ Philoſophiâ*, cap. 31. *Turkiſh Spy*, vol. 8. b. 4. chap. 10. *Gaſſendus*'s *Vanity of Judiciary Aſtrology*. paſſim. Preface to Dr. *Long*'s *Aſtronomy*, p. 5. And Dr. *James Young*'s *Sidrophel Vapulans*, p. 34. where 'tis fully expoſed by many learned Men, who had ſtudied that Art.

ỳ. 588. *I underſtand your Metonymy:*] *Meton my* is a Figure in *Rhetorick*, which implies a changing or putting of one Name or Thing for another: As when the Cauſe is put for the Effect, the Subject for the Adjunct, or contrarily.

ỳ. 592, 593. *That are indeed but Magic Charms,—To raiſe the Devil——*] *Mottray* (*Travels*, vol. 2. p. 334) ſeems to diſpute

And in itſelf more warrantable,
Than *Cheat*, or *Canting* to a *Rabble*,
Or putting *Tricks* upon the *Moon*,
Which by Confed'racy are done.
Your ancient *Conjurers* were wont
To make her from her Sphere diſmount,

the Poſſibility of raiſing the Devil; and endeavours to confirm his Opinion by a remarkable Story of *Baron L* —, a *Daniſh* Priſoner of War, who was confined in one of the Priſons of *Stockholm*, for having been convicted of a Deſign of treating with the Devil, for a certain Sum of Money, which at that Time he ſtood in extreme Need of—And to this End; inſtead of Ink, he had with his own Blood ſign'd a Bond, by which he himſelf, and ſome Companions of his (who for Want of Money and Credit had ſign'd it in the ſame Manner (firmly and truly made their Souls over to the infernal Spirit after their Deaths, upon Condition, that he would pay them down that Sum: but neither he nor any of the reſt could compaſs their deſired End, notwithſtanding all the Pains they took about it: Going by Nights under Gibbets, and in Burying-Places to call upon him, and deſiring him to truſt them; but neither Body nor Spirit (ſays he) ever came to treat with them: At laſt one of them, finding the Devil would not help him, determin'd to try what he could do for himſelf; and having robbed and murdered a Man, he was taken up, tried and executed, and in his Confeſſion he owned the Tranſaction and Intent. And in *Baron L* —'s Chamber the Bond was found, but torn to Pieces, as void, and of none Effect.

℣. 599, 600. *Your ancient Conjurers were wont—To make her from her Sphere diſmount.*] This was aſcrib'd to them by the *Heathen Poets*. Thus *Virgil* ſpeaks, *Bucol.* Ecl. 8. 69, 70.)

Carmina vel cœlo poſſunt deducere Lunam.
Carminibus Circe ſocos mutavit Ulyſſei.
Pale Phœbe drawn by Verſe, from Heaven deſcends,
And Circe *chang'd with Charms* Ulyſſes *Friends.*
Mr. Dryden.

And *Canidia*, the Witch in *Horace*, boaſts of her Power in this Reſpect.

Meæque terra cedit inſolentiæ,
An quæ movere cereas imagines
(Ut ipſe noſti curioſus) & Polo.
Diripere Lunam———. *Horat. Canid. Epod.* 17. 75, &c.

And the Witch in *Ovid* pretended to the ſame Power.

Te quoque Luna traho, &c. *Metamorph.* 7. 207, &c.

And

And to their *Incantations* ſtoop;
They ſcorn'd to pore thro' *Teleſcope*,
Or idly play at Bo-peep with her,
To find out cloudy, or fair Weather,
Which ev'ry *Almanack* can tell
Perhaps, as learnedly, and well
As you yourſelf—Then, Friend, I doubt
You go the furtheſt Way about:
Your modern *Indian Magician*
Makes but a Hole in th' Earth to piſs in,

And thee Titania, *from thy Sphere I hail,*
Though Braſs reſounding, thy Extremes avail. Mr. G. Sandys.

This Opinion ſeems to be ſneer'd at by *Propertius*, in the following Lines, (lib. 1. Eleg. 1. 19.)

At vos deductæ quibus eſt fallacia Lunæ,
Et labor in magicis ſacra piare focis,
En agedum Dominæ mentem convertite noſtræ,
Et facite illa meo palleat ore magis.
Tunc ego crediderim vobis, & ſidera & amnes
Poſſe Cyteinis ducere carminibus.

Vide *Tibull.* de *Faſcinatrice*, lib. 1. eleg. 2.

The Author of this Opinion, (as Mr. *Sandys* obſerves, Notes upon the 7th Book of *Ovid*'s *Metamorph.* p. 144. edit. 1640.) was *Aglonice*, the Daughter of *Hegemon*, "Who, being ſkilful in *Aſtronomy*, boaſted to the *Theſſalian* Women, (foreknowing the Time of the *Eclipſe*) that ſhe ſhould perform it at ſuch a Seaſon, which happening accordingly, they gave Credit to her Deception. — Nor is it a Wonder, ſays *Vives*, that thoſe learned Men (namely, *Pindarus* and *Steſichorus*) ſhould believe, that the Moon was drawn down from Heaven, ſince a Sort of Men, as we remember, believed an Aſs had drank her up; becauſe as ſhe ſhone in the river where he drank, a Cloud on the ſudden overſhadowed her: For this the Aſs was impriſoned, and, after a *legal Trial*, immediately rip'd up, to let the Moon out of his Belly, that ſhe might ſhine out as formerly." *Columbus* impoſed upon the *Jamaicans* in the ſame Manner, by foretelling an Eclipſe to happen two Days after, which they took for a Miracle. (*Purchaſe*'s *Pilgrims*, vol. 5. p. 606.

℣. 609, 610. *Your modern Indian Magician—Makes but a Hole in th' Earth to piſs in*, &c.] The Tranſlator of *Torquemeda*, intitled, *The Spaniſh Maundevile*, fol. 62. gives us the following Account: "Amongſt other Things, which are written in the *Malleus Maleficarum*, you ſhall find, that the Commiſſioners having

And ſtraight reſolves all Queſtions by't,
And ſeldom fails to be i' th' right.
The *Roſy-Crucian* Way's more ſure
To bring the Devil to the Lure;
Each of 'em has a ſev'ral Gin,
To catch *Intelligences* in.
Some by the *Noſe* with Fumes trapan 'em,
As *Dunſtan* did the *Devil*'s *Grannum*;

" apprehended certain Sorcereſſes, will'd one of them to ſhew what " ſhe could do; aſſuring her Life, on Condition, that from thence- " forward ſhe ſhould no more offend in the like: Whereupon go- " ing out into the Fields in the Preſence of the Commiſſioners, " and many others, ſhe made a Pit in the Ground with her Hands, " *making Water therein*; which being done, ſhe ſtirred about the " *Urine* with one of her Fingers, out of which by little and " little, after ſhe had made certain Characters, and mumbled a " few Words, there roſe a Vapour, which aſcending upward " like a Smoke, began to thicken of itſelf in the midſt of the " Region of the Air, gathering and making there a black fearful " Cloud, which caſt out ſo many Thunders and Lightnings, that " it ſeemed to be a Thing *helliſh* and *infernal*. The Woman re- " maining all this while ſtill, aſk'd the Commiſſioners at laſt, " where they would have that Cloud diſcharge a great Quantity " of Stones? They pointing to a certain Place, where it could " do no Hurt, the Cloud of a ſudden began to move itſelf with " a great, furious Bluſtring of Winds; and in a ſhort Space, " coming over the Place appointed, diſcharged a great Number " of Stones like a violent ſhower, directly within the Compaſs " thereof." (See *Travels of le Blanc*, part. 2. chap. 23. p. 302. and ſomething remarkable, *Wolfii Lection. Memorab.* par. 1. p. 278. and other Stories of this Kind, with a Confutation, *Scot*'s *Diſcovery of Witchcraft*, chap. 13. p. 60.)

℣. 617, 618. *Some by the Noſe with Fumes trapan 'em—As* Dunſtan *did the Devil*'s *Grannum.*] St. *Dunſtan* was made Archbiſhop of *Canterbury*, *Anno* 691. His Skill in the liberal Arts and Sciences (Qualifications much above the *Genius* of the Age he liv'd in) gain'd him firſt the Name of a Conjurer, and then of a Saint. He is rever'd as ſuch by the *Romaniſts*, who keep an Holy-Day, in Honour of him, yearly on the 19th of *May* The *Monkiſh Writers* have filled his Life with *Romantick Stories*, and among the reſt with this mentioned by our Poet: He was (ſay they) once tempted to Lewdneſs by the *Devil*, under the Shape of a fine Lady; but inſtead of yielding to her Temptations, he took the Devil by the Noſe with a Pair of red-hot Tongs. (See *Engliſh Martyrology*,

Others with *Characters* and *Words*,
Catch 'em, as Men in *Nets* do *Birds*;
And ſome with *Symbols*, *Signs*, and *Tricks*,
Engrav'd in *Planetary* Nicks,
With their own Influences fetch 'em
Down from their Orbs, arreſt, and catch 'em;
Make 'em depoſe and anſwer to
All *Queſtions*, e'er they let them go.
Bumbaſtus kept a *Devil*'s *Bird*
Shut in the Pummel of his Sword,

Martyrology, by a *Catholick Prieſt*, 1608. p 244. *Wheatly's Rational Illuſtrat.* fol. edit. p. 66. *Winſtanley*'s *England*'s *Worthies*, p. 25.

ỳ. 619. *Others with Characters and Words*, &c.] See *Chaucer*'s *third Book of Fame*, works 1602. fol 267. *Webſter*'s *diſplaying of ſuppos'd Witchcraft*, chap. 17. p. 321, *&c.*

ỳ. 627, 628. *Bumbaſtus kept a Devil's Bird,—Shut in the Pummel of his Sword.*] *Naudæus* (in his *Hiſtory of Magic*, tranſlated by *Davies*, chap. 14. p. 185.) obſerves of this familiar Spirit, "That though the *Alchemiſts* maintain, that it was the Se-"cret of the Philoſopher's Stone; that yet it were more rational "to believe that if there was any thing in it, it was certainly two "or three Doſes of his *Laudanum*, which he never went with-"out, becauſe he did ſtrange things with it, and uſed it as a Me-"dicine to cure almoſt all Diſeaſes."

Paracelſus had ſuch an Opinion of his own *Chemical Noſtrums*, that he gloried he could make Men immortal by the *Philoſophers Stone*, *potable Gold*, and other Arcana; and yet he himſelf died at the Age of forty-ſeven. (Vide *Arcana Paracelſi* Op. *Van Helmont* p. 479. Sir *Tho. Browne*'s *Vulgar Errors*, book 3. chap. 12. *Wolfii Lection. Memorab.* par. 2. p. 284, 285.)

Paracelſus was called *Aurelius*, *Phillipus*, *Paracelſus*, *Theophraſtus*, *Bombaſtus de Hohenheim*. He was born at the Village of *Einſidlen*, two *German* Miles diſtant from the *Helvetic Tigurum*, now called *Zurich*. It is ſaid, that for three Years he was a *Sow-gelder*.———His Father *William Hohenheim* (a baſe Child of a Maſter of the *Teutonic Order*) not only left him a Collection of rare and valuable Books, but committed him firſt to the Care of *Trithemius* Abbot of *Spanheim*, and afterwards to *Sigiſmund Fugger* of *Zurich*, famous for his *Chemical Arcana*. According to his own Account, he viſited all the Univerſities of *Europe*; and at twenty Years of Age had ſearched into the Mines of *Germany* and *Ruſſia*, 'till at laſt he was taken Priſoner by the *Tartars*, and

That taught him all the cunning Pranks,
Of paſt and future *Mountebanks*.
Kelly did all his Feats upon
The *Devil*'s *Looking-glaſs*, a *Stone*;

by them ſent to *Conſtantinople*. In his Travels he obtained a Collection of the moſt ſovereign Remedies for all Diſtempers, from Doctors of Phyſic, Barbers, old Women, Conjurers, and Chemiſts; and was afterwards employed as a Doctor and Surgeon in Armies, Camps, and Sieges. He ſignalized himſelf at firſt by a raſh inconſiderate Uſe of *Mercury* and *Opium* in the Cure of the Leproſy, Pox, Ulcers, and Dropſies. The Efficacy of Mercury was not at that Time well underſtood; and according to the then Opinion, *Opium* being cold in the fourth Degree, the Uſe of it, through Fear, was very much neglected; inſomuch that by his Raſhneſs and Boldneſs in the Uſe of theſe, he performed many Cures, which the *regular Phyſicians* could not do: Amongſt which that on *Frobenius* of *Baſil* was the moſt remarkable; for through his Intereſt he was invited by the Magiſtrates of that Place to read public Lectures in Phyſic and Philoſophy: Where he ſoon ordered the Works of *Galen* and *Avicenna* to be burnt; declaring to his Auditors at the ſame Time, that if God would not aſſiſt him, he would adviſe and conſult with the Devil. (Vide *Zwinger*'s *Theatrum*, p. 227. *Boerhaave*'s *Chemiſtry*, vol. 2. p. 22. *Collier*'s *Dictionary.*) (Mr. *M.*) Probably from his affected Language, ſwelling and bluſtering Nonſenſe, came the Word *Bombaſt*,

ỳ. 631, 632. *Kelly did all his Feats upon—The Devil*'s *Looking-glaſs, a Stone.*] This *Kelly* was *Chief Seer* (or, as *Lilly* calls him, *Speculator* to *Doctor Dee*, *Life*, p. 99.) was born at *Worceſter*, and bred an Apothecary, and was a good Proficient in *Chemiſtry*, and pretended to have the *Grand Elixir* (or *Philoſophers Stone*) which *Lilly* in his *Life* (p. 101.) tells us he made, or at leaſt received ready made from a Frier in *Germany*, on the Confines of the Emperor's Dominions. He pretended to ſee Apparitions in a Chryſtal, or Berryl Looking-Glaſs (or a round Stone like a Chryſtal.) *Alaſco* Palatine of *Poland*, *Pucel* a learned *Florentine*, and Prince *Roſemberg* of *Germany*, the Emperor's Viceroy in *Bohemia*, were long of the Society with him and Dr. *Dee*, and often preſent at their Apparitions; as was once the King of *Poland* himſelf: But *Lilly* obſerves, that he was ſo wicked that the Angels would not appear to him willingly, nor be obedient to him (*Life*, p. 101.)

Weever (*Funeral Monuments*) allows him to have been a Chemiſt, that he loſt his Ears at *Lancaſter*, and raiſed a dead Body in that Country by *Necromancy*: That Queen *Elizabeth* ſent for him out of *Germany*; but climbing over a Wall at *Prague*, where it is reported he was impriſoned for a *Chemical Cheat* put on

Where playing with him at *Bo-peep*,
He ſolv'd all *Problems* ne'er ſo deep.
Agrippa kept a *Stygian Pug*,
I' th' Garb and Habit of a *Dog*,
That was his *Tutor*, and the *Cur*
Read to th' occult *Philoſopher*,

on the Emperor, he broke his Legs, and bruiſed himſelf ſo that he died ſoon after. He offered to raiſe up Devils before *Alaſco*, *June* 19, 1581. His Spirits told him, 1584, he ſhould die a violent Death. *Kelly*, as I remember, is called Sir *Edward*, by Mr. *Aſhmole*; *Qu.* Whether Queen *Elizabeth* knighted him for ſecret Services? (Mr. *S. W.*) See more of him, *Relation of what paſſed between Dr. Dee and ſome Spirits*, with a Preface by *Meric Caſaubon*, 1659. folio, *paſſim*. Sir *Fra. Bacon*'s *Apophthegms*, numb. 135. *Aſhmole*'s *Theatrum Chemicum Britannicum*, prope finem. *Wever*'s *Funeral Monuments*, p. 45, 46. *Ben. Johnſon*'s *Alchymiſt*, act 4. ſc. 1.

ỳ. 632. *The Devil's Looking-glaſs*,] Dr. *Dee* obſerves (ſee *Appendix Chronic. Johann. Glaſton*, p. 516.) That he ſhewed his famous Glaſs, and the Properties of it, to Queen *Elizabeth*.

This Kind of Juggling is mentioned by *Fernelius* an eminent Phyſician, (lib. 1. cap. 11. *De abditis rerum cauſis*, p 111. edit. *Genevæ*, 1647.) Vidi quendam, vi verborum ſpectra varia in ſpeculum derivare, quæ illic quæcunque imperaret, mox aut ſcriptis, aut veris imaginibus ita diludice exprimerent, ut prompte & facile ab aſſidentibus omnia internoſcerentur. Audiebantur quidem verba ſacra, ſed obſcœnis nominibus ſpurcè contaminata: Cujuſmodi ſunt Elementorum poteſtates; horrenda quædam & inaudita principum nomina, qui *Orientis*, *Occidentis*, *Auſtri*, *Aquiloniſque* regionibus imperant. (Vide *Wolfii Lection. Memorab.* par. poſt. p. 420. *De Johanne Teutonico*. See *Lilly*'s *Life*, p. 50, *Scot*'s *Diſcovery of Witchcraft*, book 15. chap. 11, 12. p. 411. *Webſter*'s *Diſplaying of Suppoſed Witchcraft*, p. 310.

ỳ. 635. *A Stygian Pug*,] Vide *Pauli Jovii Elog. Doctor. Viror.* p. 187. *Carm.* (ib) *Baptiſtæ Poſſevini*.

Latomi.

Hunc tumulum haud charites ſervant,
Sed Erynnies Atræ;
Non Muſæ, at ſparſis anguibus *Eumenides*:
Colligit *Alecto Cineres*, miſcetque aconito,
Grataque dat *Stygio* Liba voranda *Cani*.
Qui quod erat vivum comitatus, atrociter *Orci*,
Nunc quoque per cunctas, raptat agitque vias:
Inſultatque adeo, & furias quia noverat omneis,
Salutat, injungit nomine quamque ſuo. O miſeras

And taught him ſubt'ly to maintain
All other *Sciences are vain.*
To this, quoth *Sidrophello*, Sir,
Agrippa was no *Conjurer*,
Nor *Paracelſus*, no nor *Behmen*;
Nor was the Dog a *Cacodæmon*,
But a true Dog that would ſhew Tricks
For th' *Emperor*, and leap o'er Sticks;

O miſeras arteis, quæ ſolæ ea commodo præſtant,
Accedat *Stygias* notus ut hoſpes aquas.

℣. 639, 640. *And taught him ſubt'ly to maintain—All other Siences are vain.*] Nothing can be more pleaſant than this turn given to *Agrippa*'s ſilly Book, *De Vanitate Scientiarum.* (Mr. *W.*)

℣. 644. *Nor was the Dog a Cacodæmon.*] *Paulus Jovius (Elog. doctor. viror.* edit *Baſil.* 1577. p. 187.) gives in to the Opinion of *Agrippa*'s being a Conjurer, and his Dog a *Cacodæmon.* Exceſſit e vitâ nondum ſenex apud *Lugdunum*, ignobili & tenebroſo in *Diverſorio*; multis eum tanquam *Necromantiæ* ſuſpicione infamem, execrantibus; quod *Cacodæmonem nigri canis* ſpecie circumduceret; ita ut quum propinquâ morte ad pœnitentiam urgeretur, cani *collare lorcum* magicis per clavorum emblemata inſcriptum notis exolverit; in hæc ſuprema verba irate prorumpens: *Abi perdita beſtia*, quæ me totum *perdidiſti*: Nec uſquam familiaris ille canis, ac aſſiduus itinerum omnium comes, & tum morientis domini deſertor, poſtea conſpectus eſt, quum præcipiti fugæ ſaltu in *Ararim* ſe immerſiſſe, nec enataſſe ab his, qui id vidiſſe aſſerebant, exiſtimetur.

Wierus, who was *Agrippa*'s Pupil and Domeſtic, clears him from this heavy Charge. He owns that he had a Dog and a Bitch, named *Monſieur* and *Madamoiſelle*, which were great Favourites; that the Dog lay conſtantly under his Bed, and was fed at his Table: And as he knew moſt Things that were tranſacted in foreign Nations, the imprudent Vulgar aſcribed this to his Dog, taking him to be a *Dæmon.* But he obſerves, that in Truth he correſponded with learned Men in all Nations, and daily received his Intelligence from them. (*De præſtig. Dæmon.* lib. 2. cap. 5. p. 164. See *Hiſtory of Magic.* chap. 15. p. 200.) See *Glycas*'s Account of *Simon Magus*'s *black* Dog, *Heywood*'s *Hierarchy of Angels*, lib. 7. p. 476. and of two Dogs at *Salem*, accounted *Cacodæmons*, or ſomething as bad, for which they were put to death, Dr. *Hutchinſon*'s *Hiſtorical Eſſay of Witchcraft*, p. 82. and *Wierus*'s Definition of a *Cacodæmon*, lib. 1. cap. 21.

℣. 655.

Would *fetch* and *carry*, was more civil
Than other Dogs, but yet no Devil;
And whatſo'er he's ſaid to do,
He went the ſelf-ſame Way we go.
As for the *Roſy-Croſs Philoſophers*,
Whom you will have to be but *Sorcerers*,
What they pretend to, is no more
Than *Triſmegiſtus* did before,
Pythagoras, old *Zoroaſter*,
And *Apollonius* their Maſter:
To whom they do confeſs they owe
All that they do, and all they know.
Quoth *Hudibras*, Alas! what is't t' us,
Whether 'twas ſaid by *Triſmegiſtus*,

ỳ. 655. ——*old Zoroaſter*,] The King of the *Bactrians* of that Name, who was ſlain by *Ninus*, or *Semiramis*, has been commonly reputed the firſt Inventor of *Magic*. But Dr. *Howel* (ſee *Inſtitution of General Hiſtory*, part 1. book 1. chap. 2. p. 12.) is of opinion, that *Zoroaſtres* the *Magician* lived many Years after this King of the *Bactrians*. *Fabricius* thinks it a difficult Matter to adjuſt the Time in which he lived; there being ſeveral of that Name. *Biblioth. Græc.* tom. 1. lib. 1. cap. 36. p. 243. Vide *Ammiani Marcellini Rerum Geſtar.* lib. 23. p. 374. *Menagii Obſervat. in Diogenem Laertium*, lib. 1. edit. *Pariſ.* 1681. *Jo. Pici Mirandul.* in *Aſtrolog.* Sir *Walter Raleigh*'s *Hiſtory of the World*, edit. 1614. p. 170. Dr. *Heywood*'s *Hierarchy of Angels*, p. 469. Dean *Prideaux*'s *Connect. &c.* part 1. book 4. p. 167. folio edit. *Moyle*'s *Works*, vol. 2. p. 36, &c. *Hearne*'s *Syſtem of Univerſal Hiſtory*, vol. 1. p. 398. *Turkiſh Spy*, vol. 4. book 4. chap. 9. Dr. *Hutchinſon*'s *Hiſtorical Eſſay*, p. 13.

ỳ. 656. *And Apollonius their Maſter:*] *Apollonius Tyanæus*'s Life was written by *Philoſtratus* and *Damis*. (Vide *Stephani Theſ. Linguæ Latinæ*. *Lewis*'s *Hiſtory of the Parthian Empire*, p. 237. *&c.*) He was a great *Magician*; and ſome *Heathens*, in ſpite to *Chriſtianity*, affirm, that his Miracles were as great as thoſe of *Chriſt* and his Apoſtles. (See a remarkable Account of him, *Fleury*'s *Eccleſ. Hiſt.* vol. 2. p. 70, 71, 101, 111, 148, 154, 155. *Wier. de præſtig. Dæmon.* lib. 2. cap. 3. 11. Dr. *Meric Caſaubon*'s Preface to Dr. *Dee*'s *Book of Spirits*) He lived in the Days of *Domitian* and *Adrian*. (Vide *Suidæ Lex. Fabricii Bibliothec. Græc.* lib. 4. cap. 24. 59. See a long Liſt of *Magicians*, *Turkiſh Spy*, vol. 7. book 3. Letter 5.)

ỳ. 665,

If it be *Nonſenſe*, *falſe*, or *myſtick*,
Or not *intelligible*, or *ſophiſtick*?
'Tis not *Antiquity*, nor *Author*,
That makes *Truth Truth*, altho' *Time*'s *Daughter*;
'Twas he that put her in the *Pit*,
Before he pull'd out of it:
And as he eats his *Sons*, juſt ſo
He feeds upon his Daughters too:
Nor does it follow, 'cauſe a *Herauld*
Can make a Gentleman, ſcarce a Year old,
To be deſcended of a Race,
Of ancient *Kings*, in a ſmall Space;

℣. 665, 666. *'Twas he that put her in the Pit,—Before he pull'd her out of it:*] This Satyr is fine and juſt. *Cleanthes* ſaid, that Truth was hid in a *Pit*. Yes (ſays our Author) but you *Greek Philoſophers* were they who firſt put her there, and then claimed to yourſelves ſo much Merit in drawing her out again. The firſt *Greek Philoſophers* extremely obſcured Truth by their endleſs Speculations; and it was the pretended Buſineſs of their Succeſſors to clear up Matters. This does honour to our Author's Knowledge of Antiquity. (Mr. *W.*)

℣. 667, 668. *And as he eats his Sons, juſt ſo — He feeds upon his Daughters too.*] *Chronus* is ſaid, by the *Mythologiſts* to have devoured his Sons. Truth is ſaid to be the Daughter of Time; which Time is called by the *Greeks Chronus*, and ſo he may be ſaid to eat his Daughters. (Mr. *W.*)

℣. 669, 670, 671, 672. *Nor does it follow, 'cauſe a Herauld —Can make a Gentleman, ſcarce a Year old,—To be deſcended of of a Race, Of ancient Kings, in a ſmall Space;*] A Sneer upon the mock Gentry of thoſe Times, who, as they increaſed in Riches, thought proper to lay claim to Pedigrees to which they had no Right. *Cornelius Holland*, a Servant of the *Vanes*, got ſo much "Wealth, as to make him ſaucy enough to hire *William Lilly*, "and other Pamphleteers, to derive his Pedigree from *John Hol-*"*land* Duke of *Exeter*, although it be known he was originally "a Link-boy."—(*Walker*'s *Hiſtory of Independency*, part 2. p. 26, 27.)

Such Gentry were *Thomas Pury* the elder; firſt a Weaver in *Gloceſter*, then an ignorant Solicitor. (*Hiſtory of Independency*, part 1. p. 167.) *John Blackſtone* a poor Shopkeeper of *Newcaſtle*, (id. ibid. p. 169.) *John Birch* formerly a Carrier, afterwards Colonel. (ibid. p. 171.) *Richard Salway* Colonel, formerly a Grocer's Man, (id.

That we ſhould all Opinions hold
Authentic, that we can make old.
Quoth *Sidrophel*, it is no Part
Of Prudence, to cry down an *Art*;
And what it may perform, deny,
Becauſe you underſtand not why.
(As *Averrhoes* play'd but a mean Trick,
To damn our whole *Art* for *Eccentric*)

(id. ib.) *Thomas Rainſborough* a Skipper of *Lynn*, Colonel and Vice-Admiral of *England* (id. ib.) Colonel *Thomas Scot*, a Brewer's Clerk. (ibid. p. 173.) Colonel *Philip Skippon*, originally a Waggoner to Sir *Fra. Vere*; (ſee an Account of his Riſe *Hiſtory of Independency*, part 1. p. 116, 117.) Colonel *John Jones*, a Serving Man. (*Bates*'s *Lives of the Regicides*, p. 22.) Colonel *Barkſtead*, a pitiful Thimble and Bodkin Goldſmith (*Hiſtory of Independency*, part. 2. p. 155.) Colonel *Pride* a Foundling and Drayman. (*Hiſtory of Independency*, part 2. p. 252.) Colonel *Hewſon*, a one-eyed Cobler; and Colonel *Harriſon*, a Butcher. Theſe, and hundreds more, affected to be thought Gentlemen, and lorded it over Perſons of the firſt Rank and Quality.

Do you not know, that for a little Coin,
Heralds can foiſt a Name into the Line
(*Dryden*'s *Hind and Panther.*)

This Practice of the Heralds is bantered by Sir *Richard Steele*, (in his mock *Funeral, or Grief Alamode*) where he introduces the Servant of *Sable* the *Undertaker*, expreſſing himſelf in the following Manner:

" Sir, I had come ſooner, but I went to the Heralds for a " Coat for Alderman *Gather-gree*, that died laſt Night. He " has promiſed to invent one againſt To-morrow.

Sable. " Ah; Pox take ſome of our *Cits*; their firſt Thing af- " ter their Death, is to take care of their Birth. Pox, let him " bear a pair of Stockings; for he's the firſt of his Family that " ever wore one."

(See an Account of the *Biſcayan*, *Don Quixot*, vol. 1. book 1. chap. 8. p. 71. and of ſuch Gentry, *Beaumont* and *Fletcher*'s Play, intitled, *Nice Valour, or Paſſionate Madman*, Works, part 2. p. 501.)

ỳ. 679, 680. *As Averrhoes play'd but a mean Trick,—To damn our whole Art for Eccentric.*] *Averrhoes* was an *Arabian Phyſician*, ſurnamed *Commentator*, who lived at *Cordova* in *Spain*, in the Year 1140. (Vide *Naucleri Chronograph.* vol. 2. p. 85. *Collier*'s *Dictionary*.) *Averrhoes* celeber Philoſophus, &c. ubique aſtronomiam lacerat, damnat, inſectatur.—Aſtrologorum opinionem, de cæleſtibus

For who knows all that Knowledge contains?
Men dwell not on the *Tops of Mountains*,
But on their Sides, or Riſing's ſeat;
So 'tis with Knowledge's vaſt Height.
Do not the *Hiſt'ries* of all *Ages*
Relate miraculous Preſages
Of ſtrange Turns, in the *World*'s Affairs
Foreſeen b' *Aſtrologers*, *Soothſayers*,
Chaldeans, learn'd *Genethliacks*,
And ſome that have writ *Almanacks*?
The *Median* Emp'ror dreamt his Daughter
Had piſt all *Aſia* under Water,
And that a *Vine*, ſprung from her *Haunches*,
O'erſpread his *Empire* with it's Branches:

cæleſtibus imaginibus, quibus ſubeſſe terrena figuræ ſimilis animalia putant, fabuloſam dicit, quâ tamen ſublata, ruit maxima pars aſtrologicæ ſuperſtitionis: alibi quidem (ait) contraria philoſophiæ, alibi fere omnia falſa dogmata aſtrologorum: tum artem in univerſum vanam & infirmam. *Jo. Pici Mirandulæ* in *Aſtrolog.* lib. 1. tom. 1. p. 282. Vide etiam *Jo. Fra. Pici Mirandulæ De rerum prænotione*, lib. 5. cap. 6. tom. 2. op. p. 359.

℣. 689. *Chaldeans, learned Genethliacks,*] *Gaſſendus* obſerves of the *Chaldeans (Vanity of Judiciary Aſtrology*, chap. 15. p. 98. edit. *London*, 1659. from *Sextus Empiricus*,) "That when they "were to obſerve the Time of an Infant's Nativity, one *Chaldean* "ſat watching on the Top of an Hill, or other eminent Place "not far from the groaning Chamber, and attended to the Stars; "and another remained below with the Woman in Travail, to "give the Sign, by ringing a Kettle, or Pan, at the Inſtant of "her Delivery; which the other taking, obſerved the Sign of "the *Zodiack*, then riſing about the *Horizon*, and accordingly they "gave Judgment of the Infant's Fortune; and this if the Birth "happened in the Night: But if in the Day, he that ſat upon "the high Place, obſerved only the Motion of the Sun." See *Gaſſendus*'s Remark upon it; and his firſt and ſecond chapters, and the fourteenth, intitled, *The Genethliacal Part of Aſtrology examined and exploded. Sexti Empirici adverſ. Mathematicos*, lib. 5. p. 110. *Aurelianæ* 1621. Mr. *Whiſton*'s *Account of the Riſe and Progreſs of Mathematics*, prefixed to his *Euclid*, 1727, p. 5.

℣. 691. *The Median Emp'ror dreamt his Daughter*, &c.] * *Aſtyages*, King of *Media*, had this Dream of his Daughter *Mandane*, and the

And did not *Soothſayers* expound it,
As after by th' Event he found it?
When *Cæſar* in the Senate fell,
Did not the Sun eclips'd foretell,
And, in Reſentment of his Slaughter,
Look'd pale for almoſt a Year after?
Auguſtus having b' Overſight
Put on his left Shoe 'fore his right,

the Interpretation from the *Magi*; wherefore he married her to a *Perſian* of a mean Quality, by whom ſhe had *Cyrus*, who conquered all *Aſia*, and tranſlated the Empire from the *Medes* to the *Perſians*. Herodot. *Clio* lib. 1. p. 59, edit. *Hen. Stephani*.

℣. 697. *When Cæſar in the Senate fell*, &c.] * Fiunt aliquando prodigioſi & longiores ſolis defectus, quales occiſo *Cæſare Dictatore* & *Antoniano bello* totius anni pallore continuo. (*Plinii Nat. Hiſt.* lib. 2. cap. 30.)

The Prodigies and Apparitions preceding his Death, are mentioned by ſeveral Writers. By *Virgil*, in his firſt *Georgic*:

Earth, Air, and Seas with Prodigies were ſign'd,
And Birds obſcene, and howling Dogs divin'd——
Blood ſprang from Wells, Wolves howl'd in Towns by Night,
And boding Victims did the Prieſts affright. Mr. *Dryden*.——

Vide *Horatii Carm.* lib. 1, 2. ad *Auguſtum*, cum not. *Delphini*. *Livii Hiſt.* lib. 116. cap. 44, 45. *Plutarch*'s *Life of Julius Cæſar*, p. 435. 436, 437. *Chronic. Chronicor.* lib. 2. p. 130. *Shakeſpear*'s *Julius Cæſar*, vol. 6. p. 137. Dr. *Middleton*'s *Life of Cicero*, vol. 2. *Gaſſendus* obſerves (*Vanity of Judiciary Aſtrology* p. 136.) "That the *Chaldeans* predicted of *Cæſar*, *Craſſus*, and "*Pompey*, that each of them ſhould not die but in full old Age, "but in their Houſes, but in Peace and undiſtinguiſhed Honour; "and yet their Fates were violent, immature, and tragical."

Kircher pretends to account for the Paleneſs of the Sun in the following Manner (*Itin. Exſtatic. in Globum Solis*, p. 162.) Hoc unicum tibi perſuaſum habeas, tanti palloris, ac diminuti luminis in ſole cauſas alias non fuiſſe, niſi ſævas hujus globi tempeſtates, quibus, eo tempore cataractis ſolaribus circumquaque recluſis, tanta fumorum, vaporumque copia & multitudo exorta fuit, ut omnem pæne lucem in totius ſolis faciem inducta eclipſi; mortalibus eriperet: Pallor vero contigit ob raritatem vaporum; per quos ſol non ſecus ac per tenuem nubem tranſlucens, abducta nonnihil luce palliditatem neceſſario incurrit, quam mox ac exuerit ſerenitas ſolis ſequitur.

℣ 701. *Auguſtus having*, &c.] * Divus Auguſtus lævum ſibi prodidit calceum præpoſtere indutum, quo die ſeditione militum prope afflictus eſt. (*Plin.* lib. 3. Vide *Sueton.* lib. 2. ſ. 29.) ℣. 709.

Had like to have been ſlain that Day,
By *Soldiers* mutin'ing for Pay.
Are there not Myriads of this Sort,
Which Stories of all Times report?
Is it not ominous in all *Countries*,
When *Crows* and *Ravens* croak upon Trees?
The *Roman Senate*, when within
The City Walls an *Owl* was ſeen,
Did cauſe their *Clergy*, with *Luſtrations*,
(Our *Synod* calls *Humiliations*)
The round-fac'd Prodigy t'avert
From doing *Town* or *Country* Hurt:
And if an *Owl* have ſo much Pow'r,
Why ſhould not *Planets* have much more?
That in a *Region* far above
Inferior Fowls of the *Air* move,
And ſhould ſee further, and foreknow
More than their *Augury* below?
Though that once ſerv'd the *Polity*
Of mighty States to govern by;
And this is what we take in Hand
By pow'rful *Art* to underſtand;
Which, how we have perform'd, all Ages
Can ſpeak th' *Events* of our Preſages.

℣. 709. *The Roman Senate, &c.*] * Romani L. Craſſo & C. Mario Coſſ. Bubone viſo urbem luſtrabant. See a remarkable Account of an *Owl* that diſturb'd Pope *John* XXIV. at a Council held at *Rome. Faſcicul. Rer. Expetendar. & Fugiendar. p.* 402. *Browne*'s edit.

℣. 719, 720, 721, 722.——*And foreknow—More than their Augury below?—Though that once ſerv'd the Polity—Of mighty States to govern by.*] The *Grecians* and *Romans* were ſuperſtitiouſly govern'd by *Auguries*. (See his Grace of *Canterbury*'s *Antiquities of* Greece, as to the former; and Dr. *Kennet*'s *Roman Antiquities*, and Dr. *Middleton*'s *Life of* Cicero, 4to. edit. vol. 2. p. 552, *&c.* as to the latter.)

℣. 727,

Have we not lately, in the *Moon*,
Found a *New World*, to th' *Old* unknown?
Diſcover'd *Sea* and *Land*, *Columbus*
And *Magellan* cou'd never compaſs?

℣. 727, 728. *Have we not lately, in the Moon,—Found a New World, to th' Old unknown?* "The Fame of *Galileo*'s Obſervations, excited many others to repeat them, and to make Maps of the Moon's Spots: Among the reſt, *Langrenius*, the King of *Spain*'s Coſmographer, and *Hevelius*, Conſul of *Dantzick*, were the moſt diligent to fit their Maps for *Aſtronomical* Uſes: It was neceſſary to give Names to the moſt remarkable Spots, and Regions. *Langrenius* call'd them by the Names of the moſt noted *Mathematicians*, *Philoſophers*, and *Patrons* of *Learning*: But *Hevelius* pretending great Difficulty in a juſt Diſtribution of the Land, in proportion to the Merits of the Learned, aboliſhed their receiv'd Grants and Titles, and call'd them by the geographical Names of Places on Earth, without the leaſt Reſemblance in their Shapes and Situations: This Vanity of his has embarraſs'd the *Lunar Region* with a double Nomenclature." (See Dr. *Smith*'s *Compleat Syſtem of Opticks*, vol. 2. book 4. chap. 2. p. 426. *Introduct. ad veram Phyſicam, a Joanne Keyl*, M. D. lect. 10. p. 118. edit. 1721. See Dr. *Hook*'s *Micrograph.* obſerv. 60. p. 242, *&c.*) Lucidæ illæ lunaris globi plagæ, nihil aliud ſunt quam terreſtrium portionum eminentiores regiones: Fuſcæ, aut maria aut lacus exhibent: nigræ vero aut umbras montium, aut Luci inacceſſas vallium profunditates, cavitateſque indicant: quod vel inde apparet, quod ſol quanto ſupra horizontem lunarem juxta phaſes aſcenderit altius, tanto obſcuriuſculas hujuſmodi plagas magis magiſque illuſtratas videas donec in meridie, qui ſit tempore oppoſitionis ſolis & lunæ; videlicet in plenilunio prorſus evaneſcant. *Athanaſii Kircheri Iter Extaticum in Lunam*, 1656. p. 80. *Ben Johnſon* ſays, in banter of this Opinion, (ſee Works, 1640. vol. 1. p. 41.) "Certain and ſure News; News from the new World diſcover'd in the Moon; of a new World, and new Creatures in that World; in the Orb of the Moon, which is now found to be an Earth inhabited with navigable Seas and Rivers; Variety of Nations, Polities, and Laws; with Havens cut, Caſtles, Port Towns; inland Cities, Boroughs, Hamlets, Fairs and Markets; Hundreds, and Wapentakes; Foreſts, Parks, Coney Grounds, Meadows, Paſture, what not?" (See the *Cure of Melancholy* by *Democritus Junior*, *concerning the Planets being inhabited*, p. 254.)

℣. 729, 730. *Diſcover'd Sea and Land*, Columbus—*And* Magellan *cou'd never Compaſs.*] (See an Account of *Columbus* and *Magellan*. *Collier*'s *Dictionary*. *Lediard*'s *Naval Hiſtory*, vol. 1.

Made Mountains with our *Tubes* appear,
And Cattle grazing on 'em there?
Quoth *Hudibras*, you lie ſo ope,
That I, without a *Teleſcope*,
Can find your Tricks out, and deſcry
Where you tell Truth, and where you Lie:
For *Anaxagoras* long agon,
Saw *Hills*, as well as you, i' th' *Moon*:
And held the *Sun* was but a Piece
Of *Red-hot Ir'n*, as big as *Greece*;
Believ'd the Heav'ns were made of *Stone*,
Becauſe the *Sun* had voided one:
And, rather than he would recant
Th' *Opinion*, ſuffer'd Baniſhment.
But what, alas! is it to us,
Whether i' th' *Moon* Men thus or thus
Do eat their *Porridge*, cut their Corns,
Or whether they have Tails or Horns?

p. 76. 96. *Chronic. Jo. Glaſtonienſ. a Tho. Hearne*, p. 552. *Linſcoten's Voyages*, part. 2. p. 264. *Purchaſe's Pilgrims*, part. 1. book 2. chap. 1. ſect. 4. vol. 5. book 8. (*Churchill's Voyages*, vol. 2. p. 499. *Turkiſh Spy*, vol. 5. book 3. letter 9.)

℣. 737. *For* Anaxagoras *long agon.*] See Dr. *Wilkins's Diſcovery of a new World of the Moon.* Prop. 9. p. 95. 4th edit.

℣. 739. 740. *And held the Sun was but a Piece—Of Red-hot Ir'n, as big as* Greece.] See various Opinions concerning the Bigneſs of the Sun, enumerated by the Commentator upon *Creech's Lucretius*, book 5. p. 489. edit. 1714. Dr. *Derham's Aſtro-Theology*. It's Diſtance from the Earth is computed by Dr. *Harris*, (ſee *Aſtronomical Dialogues*, p. 75.) to be 70,000,000, of Miles, or 80, and it's Diameter, or Breadth from one Side to the other, about 800,000 Miles, which is above 100,000 times greater than the Diameter of our Earth: and therefore the Bulk, or rather Quantity of Matter in the Sun, muſt exceed that of the Earth, above 100,000 times (p. 76.)

℣. 741, 742. *Believ'd the Heavens were made of Stone,—Becauſe the Sun had voided one.*] Vide *Diogenis Laertii Anaxagor.* lib. 2. ſegm. 10, 11, 12. See a banter upon the Prodigy of raining Stones, *Barclay's Argenis*. lib. 2. cap. 4. p. 133. edit. 4to.

℣. 759.

What *Trade* from thence can you advance,
But what we nearer have from *France*?
What can our *Travellers* bring home,
That is not to be learnt at *Rome*?
What *Politicks*, or ſtrange *Opinions*,
That are not in our own *Dominions*?
What *Science* can be brought from thence,
In which we do not here commence?
What Revelations, or Religions,
That are not in our Native *Regions*?
Are ſweating *Lanthorns*, or *Screen-Fans*,
Made better there, than th' are in *France*?
Or do they teach to *ſing* and *play*
O'th' *Gittar* there a newer Way?
Can they make *Plays* there, that ſhall fit
The *publick Humour*, with leſs *Wit*?
Write *wittier Dances*, quainter Shows,
Or fight with more ingenious *Blows*?
Or does the *Man* i'th' *Moon* look big,
And wear a huger *Periwig*,

℣. 759. *Are ſweating Lanthorns, or Screen-Fans.*] *Screen-Fans* are made of Paſte-board, Straw, Feathers, or ſome ſuch light Materials, and are often hung up by Chimneys, to be uſed occaſionally for defending the Face or Eyes from the Fire. (Mr. *D.*)

℣. 763. *Can they make Plays there,* &c.] (See *Cervantes*'s *Life* by Mr. *Jarvis*, prefix'd to his Tranſlation of *Don Quixote*, p. 30. 31.) Mr. *Warburton* is of Opinion, That the Plays here mentioned, are thoſe which were after ſatyrized by the *Rehearſal*. This may be true with Regard to ſome; but Mr. *Dryden*, the principal Perſon ſatyriz'd in that Play, ſtands clear. For his firſt Play, the *Wild Gallant*, was firſt publiſh'd in 1668, or 1669. (See *his Life, General Hiſtorical Dictionary*, p. 678.) and theſe Lines under Conſideration, were publiſh'd in the Year 1664.

℣ 767, 768. *Or does the Man i' th' Moon look big,—And wear a huger Periwig.*] A Banter probably upon the *French*. For in 1629 is reckoned the *Epocha* of *long Perukes*; at which Time they began to appear at *Paris*, whence they ſpread by degrees throughout the reſt of *Europe*. *Chambers*'s *Cyclopædia*, (ſee *Peruke*.

Shew in his Gate, or Face, more Tricks
Than our own *Native Lunaticks?*
But if w' out-do him here at Home,
What Good of your Deſign can come?
As *Wind* i'th' *Hypocondries* pent,
Is but a Blaſt if downward ſent;
But if it upward chance to fly,
Becomes new *Light* and *Prophecy:*

℣. 770. *Than our own Native Lunaticks?*] A Sneer probably upon the then *Lunatic Houſe of Commons*, who were literally taken for Madmen, by a Country Bumpkin: He deſiring to ſee *Bedlam*, was carry'd to the Houſe of Commons, and peeping in at the Lobby, by his Friend's Direction, and ſeeing the Members in a Hurry, attended with great Noiſe, as was uſual in thoſe Times; he ſcour'd off at the Sight, with an Outcry all the Way as he went, That the Madmen were broke looſe. (*L'Eſtrange*'s Fables, part 2. fab. 165.)

℣. 773, 774. *As Wind i' th' Hypocondries pent,—Is but a Blaſt if downward ſent.*] The Alteration by the merry Writer of a Tract, intitled, *The Benefit of F—t—ng explain'd.*

Is but a F—t if downward ſent] Which he defines (p. 9.) to be, " A *Nitro-aerial* Vapour, exhaled from an adjacent Pond of " ſtagnant Water, of a ſaline Nature, and rarefied, and ſublimed " into the Noſe of a microcoſmical Alembic, by the gentle Heat " of a *ſtercorareus* Balneum, with a ſtrong *Empyreuma*, and forced " through the Poſteriors, by the compreſſive Power of the compul- " ſive Faculty.

Which Thought, was probably borrow'd from a Book intitled, (*Facetiæ Facetiarum: Hoc eſt, Joco-Seriorum Faſciculus Novus, Pathopoli*, 1657. p. 42. where is the following Queſtion, and Anſwer.

An peditus arte chymicâ diſtillari poſſit, ita ut educatur quinta pedituum eſſentia? Reſp. Maximè, ſed cum ſpirius ſint, idcirco recipiente amplo, quali utuntur in oleo vitrioli, & podice arcte applicato, excipiendi ſunt magnâ copiâ; deinde condenſandi in oleoſam ſubſtantiam; ſive Balſamum: Qui poſtea per circulationem in ſole perfici debet, & fiet quinta Eſſentia maximarum facultatum. (See *Hypocondriack Regions*, *Quincy*'s and *Blanchard*'s *Phyſical Dictionaries*, and *Baily*.

℣ 775, 776. *But if it upwards chance to fly,—Becomes new Light and Prophecy.*] Quando intro conduntur, & revolvuntur, vel occluduntur, flatus illi caput replent, & propter exhalationum multitudinem imaginationem corrumpunt, melancholicos, phreniticos,

So when your Speculations tend
Above their juſt and uſeful End,
Although they promiſe ſtrange and great
Diſcoveries of things far fet,
They are but idle *Dreams* and *Fancies*,
And ſavours ſtrongly of the *Ganzas*.
Tell me but what's the nat'ral Cauſe,
Why on a *Sign* no *Painter* draws,
The *Full-Moon* ever, but the *Half*;
Reſolve that with your *Jacob*'s *Staff*;
Or why *Wolves* raiſe a Hubbub at her,
And *Dogs* howl when ſhe ſhines in Water;
And I ſhall freely give my Vote,
You may know ſomething more remote?
At this deep *Sidrophel* look'd wiſe,
And ſtaring round with *Owl-like* Eyes,

ticos, faciunt; aliiſque graviſſimis morbis hominem implicant. *Facet. Facetiar.* &c. *De peditu, ejuſque ſpeciebus*, p. 35.

ỳ. 782. *And ſavours ſtrongly of the Ganzas.*] *Gonzago* (or *Domingo Gonſales*) wrote a Voyage to the Moon, and pretended to be carried thither by Geeſe, in *Spaniſh Ganzas*. (Mr. *W.*) See an Epitome of his Romance, *Turkiſh Spy*, vol. 5. book 2. chap. 11.

ỳ. 786. *Reſolve that with your Jacob's Staff.*] A mathematical Inſtrument for taking Heights and Diſtances. (See *Chambers*'s *Cyclopædia.*)

Reach then a ſoaring Quill, that may write
As with a Jacob's Staff to take her Hight.
(*Cleveland*'s *Hecatomb to his Miſtreſs*, p. 11.)

See a remarkable Account of an *Aſtrologer* at the King of *Spain*'s Court, who without the Help of this Inſtrument, with the naked Eye, could nearly take Heights. *Ladys Travels*, &c. 5th edit. part. 3. p. 251.

ỳ. 787. *Or why Wolves raiſe a Hubbub at her.*]

——— ——— Et alte
Per noctem reſonare Lupis ululantibus, urbes.
(*Virgilii Georg.* lib. 1. 485, 486.)

Now the hungry Lions roar, and the Wolf behoulds the Moon. Shakeſpear's *Midſummer Night's Dream*, act 5. vol. 1. p 146. (See Mr. *Warburton*'s Note.) *Pray you no more of this, 'tis like the Howling of* Iriſh *Wolves againſt the Moon.* (*Shakeſpear*'s *As you like it*, vol. 2. p. 260.) See *Fletcher*'s *Fair Shepherdeſs.*

He put his Face into a Poſture
Of *Sapience*, and began to bluſter:
For having three Times ſhook his Head
To ſtir his Wit up, thus he ſaid.
Art has no mortal Enemies
Next *Ignorance*, but *Owls* and *Geeſe*;
Thoſe conſecrated Geeſe in Orders,
That to the *Capitol* were *Warders*:

℣. 793, 794. *He put his Face into a Poſture—Of Sapience, and began to bluſter.*] Much like this Contraſt, was that between Sir *Sampſon Legend*, and old *Foreſight*, (*Congreve*'s *Love for Love*, act 2. ſc. 5.) when they were treating a Match between *Ben*, the Son of Sir *Sampſon*, and Miſs *Prue*, old *Foreſight*'s Daughter. Sir *Sampſon* talking in a *romantick* Strain, and calling *Foreſight*, *Brother Capricorn*, "*Capricorn* in your Teeth (ſays *Foreſight*) thou "modern *Mandevile*, *Ferdinando Mendez Pinto* was but a Type of "thee, thou Liar of the firſt Magnitude. Take back your Paper "of Inheritance, ſend your Son to Sea again. I'll wed my "Daughter to an *Egyptian Mummy*, e're ſhe ſhall incorporate with "a contemner of Science, and Defamer of *Virtue*."

℣. 797, 798. *Art has no mortal Enemies – Next Ignorance,——*] Et quod vulgo aiunt artem non habere inimicum niſi ignorantem. Plane teſte *Livio*, miraculum literarum res nova, imo plerumque exoſa eſt inter rudes artium homines. *Nic Reuſner. Symbolor. Imperator.* claſſ. 1. ſymbol. 64. p 136.

Thou hit'ſt the Nail in all Things right, but O the Boore!
That Caitiff Kerne, ſo ſtout, ſo ſtern, ill thrive he evermore:
That capt thee for a Bunch of Grapes, ten thouſand Tivels ſupplant him,
I ſee well, Science hath no Foeman, niſi ignorantem.
(*Rob. Riccomontanus*'s *Panegyrick Verſes upon* T. Coryat.)

℣. 799, 800. *Theſe conſecrated Geeſe in Orders, — That to the Capitol were Warders.*] The *Capitol* was ſaved by the cackling of the Geeſe, when beſieged by *Brennus* the *Gaul*. (*Livii Hiſtor.* lib. 5. cap. 47. vol. 1. p. 388. Ed. *J. Clerici*. See *J. Taylor*'s *Gooſe*.) The *Romans* in Memory of this, ever after fed Geeſe in that Place, at the publick Charge; by whoſe Image they repreſented ſafe Cuſtody. See Mr. *Sandy*'s *Notes* on the ninth Book of *Ovid*'s *Metamorphoſis*, p. 217. *J. Taylor*'s *Gooſe*, Works, p. 109. *Montaigne*'s *Eſſays*, vol. 2. chap. 11. p. 154. *Notes* on *Creech*'s *Lucretius*, book 4. p. 366. See an Account of *Socrates*'s ſwearing by a Gooſe. *Menagii Obſervat.* in *Diogen. Laertium Segm.* 40. And a humorous Poem, intitled, *Upon a late Order for ſhooting the Geeſe, in the Park about* St. James's. *Miſcell. Poems*, publiſhed by *D. Lewis* 1730, p. 305.

℣. 803.

And being then upon *Patrol*,
With Noiſe alone beat off the *Gaul*:
Or thoſe *Athenian Sceptick Owls*,
That will not credit their own *Souls*;
Or any *Science* underſtand,
Beyond the Reach of Eye or Hand:
But meaſ'ring all Things by their own
Knowledge, hold nothing's to be known:
Thoſe Whole-ſale *Criticks*, that in *Coffee-Houſes*, cry down all *Philoſophy*,
And will not know upon what Ground
In *Nature*, we our *Doctrine* found,
Altho' with pregnant Evidence
We can demonſtrate it to Senſe,
As I juſt now have done to you,
Foretelling what you came to know.
Were the *Stars* only made to light
Robbers, and Burglarers by Night?
To wait on *Drunkards*, *Thieves*, *Gold-finders*,
And *Lovers* ſolacing behind Doors,
Or giving one another Pledges
Of *Matrimony* under *Hedges*?

℣. 803. *Or thoſe* Athenian *Sceptic Owls.*] The Owl was ſacred to *Minerva*, and call'd the *Bird of* Athens.

Faſt by the Crow the Bird of Pallas *ſat*
In ſilent Wonder, both ſuſpend their Hate.

Mr. *Fenton*'s *Notes upon* Waller, p. 4. See Mr. *Gay*'s *Fable of two Owls, and a Sparrow.*

The Owl was in high Eſteem with the *Tartars*: The Reaſon this; one of their Kings, named *Chungius Can* (a great Favourite) being purſued by his Enemies, hid himſelf in a Buſh, whither they came to ſeek him: An Owl flying out of it, they deſiſted from farther Search. Hence in Gratitude they wear in their Helmets Owls Feathers, (See *Voyage*, &c. *of Sir* John Maundevile, cap. 21. *Purchaſe his Pilgrims*, part 3. lib. 1. p. 112. *Fuller*'s *Hiſtory of the Holy War*, book 4. chap. 1. p. 169.)

℣. 817. *Were the Stars only made to light*, &c.] See *Gaſſendus*'s *Vanity of Judiciary Aſtrology*, chap. 18. p. 115.

Or Witches *ſimpling*, and on *Gibbets*
Cutting from *Malefactors* Snippets?
Or from the *Pillory* Tips of Ears
Of Rebel-Saints, and Perjurers?
Only to ſtand by, and look on,
But not know what is ſaid, or done?
Is there a *Conſtellation* there,
That was not born, and bred up here?
And therefore cannot be to learn
In any inferior Concern.
Were they not, during all their Lives,
Moſt of 'em Pyrates, Whores, and Thieves?

℣. 823, 824. *Or Witches ſimpling, and on Gibbets—Cutting from Malefactors Snippets.*] In the Ingredients of the Witches Charm (*Shakeſpear's Tragedy of* Macbeth, act 4. vol. 5. p. 439.) are the following:

Noſe of Turk and Tartar's Lips,
Finger of Birth-ſtrangled Babe,
Ditch-deliver'd by a Drab.
Make the Gruel thick and ſlab:
Add thereto a Tyger's Chawdron.

p. 441. *1ſt Witch. Pour in Sow's Blood, that hath eaten*
Her nine Farrow, Greaſe that's ſweaten
From the Murtherer's Gibbet, throw
Into the Flame."
Hair from the Skulls of dying Strumpets ſhorn,
And Felons Bones from rifled Gibbets torn,
Like thoſe which ſome old Hag at Midnights ſteals,
For Witchcraft, Amulets, and Charms, and Spells,
Are paſt for ſacred, to the cheapning Rout,
And worn on Fingers, Breaſts, and Ears about.

(*Oldham's* 4th *Satyr againſt the Jeſuits*, edit. 6. p. 75.)

See Manner of enchanting in *Medea's* Days, Mr. *G Sandys's Notes upon the* 7th *Book of* Ovid's *Metamorphoſes*. See likewiſe *Admirable Hiſtory of a Magician*, 4to *London* 1613. p. 352.

℣. 829, 830. *Is there a Conſtellation there,—That was not born and bred up here?*] For the Explanation of this, ſee the Paſſage of Sir *Iſaac Newton's Chronology of the* Greeks, p. 83. 4. 5. beginning, "Now *Chiron* delineated, *&c.* and ending p. 85. at the Bottom, "built by the *Greeks*. (Mr. *W.*)

℣. 844.

And is it like they have not ſtill
In their old Practices ſome Skill?
Is there a *Planet* that by *Birth*
Does not derive its *Houſe* from *Earth?*
And therefore probably muſt know
What is, and hath been done below:
Who made the *Balance*, or whence came
The *Bull*, the *Lion*, and the *Ram?*
Did not we here, the *Argo* rig,
Make *Berenice*'s *Periwig?*

℣. 844. *Make* Berenice's *Periwig.*] "When *Ptolemy Euregetes* "went on his Expedion into *Syria*, *Berenice* his Queen, out of "the tender Love ſhe had for him, being much concern'd be- "cauſe of the Danger which ſhe fear'd he might be expos'd to "in this War, made a Vow of conſecrating her Hair, (in the "Fineneſs of which, it ſeems, the chief of her Beauty conſiſted) "in caſe he returned again ſafe and unhurt: And therefore upon "his coming back again with Safety and full Succeſs, for the ful- "filling of her Vow, ſhe cut off her Hair, and offer'd it up in "the Temple, which *Ptolemy Philadelphus* had built to his be- "loved Wife *Arſinoe*, on the Promontory of *Zephyrium* in *Cyprus*. "But there a little after the conſecrated Hair being loſt, or per- "chance contemptuouſly flung away by the Prieſts, and *Ptolemy* "being much offended at it, *Conon* of *Samos*, a flattering Mathe- "matician, then at *Alexandria*, to ſalve up the Matter, and ingra- "tiate himſelf with the King, gave out, that this Hair was catch'd "up into Heaven: And there ſhewed ſeven Stars near the Tail "of the Lion, not till then taken into any Conſtellation, which he "ſaid were the Queen's *conſecrated Hair*; which conceit of his, "other flattering *Aſtronomers* following with the ſame View, or "perchance not daring to ſay otherwiſe:" Hence *Coma Berenices*, the *Hair of Berenice*, became one of the *Conſtellations*, and is ſo to this Day. *Prideaux Connexion*, part 2. b. 2. p. 64. folio edit. 1718. Vide *Jo. Fra. Pici Mirandulæ Op.* tom. 2. p. 316. *Howel*'s *Hiſtory of the World*, vol. 1. p. 633. *Chambers*'s *Cyclopediæ.*

Periwig put here probably for the Sake of the Rhyme: Some of the ancient Poets allude to the Cuſtom of wearing *Periwigs*, or falſe Hair.

Fœmina procedit denſiſſima crinibus emtis,
Proque ſuis alios efficit Ære ſuos.
Ovid de Arte Amandi, lib. 3. 165, 166.

Jurat

Whoſe *Liv'ry* does the *Coachman* wear?
Or who made *Caſſiopeia*'s Chair?
And therefore as they came from hence,
With us may hold *Intelligence*.
Plato deny'd, the World can be
Govern'd without *Geometree*,
(For Money b'ing the common Scale
Of things by Meaſure, Weight, and Tale;
In all th' Affairs of *Church* and *State*,
'Tis both the *Balance* and the *Weight*:)
Then much leſs can it be without
Divine Aſtrology made out;
That puts the other down in Worth,
As far as *Heav'n*'s above the *Earth*.
Theſe Reaſons (quoth the *Knight*) I grant
Are ſomething more ſignificant

Jurat Capillos eſſe, quos emit ſuos
Fabulla, nunquid illa Paule Pejerat?
(*Martialis Epigrammat.* lib. 6, 12.)
Dentibus atque Comis, nec te pudet, uteris emptis,
Quid facies oculo, *Lælia?* non emitur.
Epigram, lib. 12, 23.

℣. 845. *Whoſe Liv'ry does the Coachman wear?*] Alluding to *Charles*'s *Wain*: Seven Stars in the Conſtellation *Urſa Major*, of which *Bootes* is called the *Driver*.

℣. 846. *Or who made* Caſſiopeia's *Chair?*] One of the Conſtellations of the Northern Hemiſphere. (See *Heywood*'s *Hierarchy of Angels*, book 3. p. 114. *Chambers*'s *Cyclopædia*. *Baily*'s *Dictionary*.) Dr. *Harris* has explain'd this, (*Aſtronomical Dialogues*, p. 63, 64.) and adds, p. 65. "That about the Year 1572, there appear'd a "new Star in this Conſtellation, which appear'd as big as *Jupiter* "now appears to be, and was fix'd to one Place, like the reſt "of the fixed Stars; but leſſen'd by Degrees, and at laſt, at the "End of Eighteen Months, went quite out and appeared no "more."

℣. 849, 850. Plato *deny'd, the World could be—Govern'd without Geometree.*] It commonly paſſes for *Plato*'s Saying, Ὁ Θεὸς γεωμετρεῖ. To this I ſuppoſe the Author alludes, and by govern'd, he may mean continu'd, or preſerv'd in it's regular Order or Motions. (Mr. *D.*)

℣. 865,

Than any that the Learned uſe
Upon this *Subject* to produce;
And yet th' are far from ſatisfactory,
T' eſtabliſh, and keep up your *Factory*.
Th' *Egyptians* ſay, the Sun has twice
Shifted his *Setting* and his *Riſe*:
Twice has he riſen in the *Weſt*,
As many Times ſet in the *Eaſt*;
But whether that be true, or no,
The *Devil* any of you know.
Some hold the *Heavens*, like a *Top*,
Are kept by *Circulation* up;
And wer't not for their wheeling round,
They'd inſtantly fall to the Ground:
As ſage *Empedocles* of old.
And from him *Modern* Authors hold.

℣. 865, 866, 867, 868. *Th' Egyptians ſay, the Sun has twice— Shifted his Setting, and his Riſe:—Twice has he riſen in the Weſt, —As many Times ſet in the Eaſt.*] Here the Author alludes to a ſtrange Story in *Herodotus*, (*Euterpe*, lib. 2. cap. 142.) that the Sun in the Space of 11340 Years, during the Reigns of their ancient Kings, had alter'd his Courſe twice, riſing where he then ſet, and ſetting where he roſe. The learned Dr. *Long*, Maſter of *Pembroke-Hall, Cambrige*, (ſee his *Aſtronomy*, printed at *Cambrige*, 1742, p. 277. and 285.) ſays, "That this ſeems to be only an idle "amuſing Story, invented by the *Egyptians*, to ſupport their vain "Pretenſions to Antiquity, but fit to paſs only among Perſons ig-"norant of *Aſtronomy*.

In the *Chineſe Hiſtory* (*Martinii Hiſtoria Sinica*, lib. 1. p. 37.) 'tis obſerved, that in the Reign of their ſeventh Emperor *Yao*, the Sun did not ſet for ten Days ſucceſſively; and that the Inhabitants were afraid of a general Conflagration, there being very great Fires at that Time.

℣. 871. *Some hold the Heavens*, &c.] * Cauſa quare Cœlum non cadit (ſecundum Empedoclem) eſt velocitas ſui motus. *Comment. in* l. 2. *Ariſtot. de Cælo.*

℣. 873. *And wer't not*, &c.] *And 'twere not*, in the four firſt Editions, alter'd in Edit. 1689.

℣. 875. *As ſage* Empedocles, &c.] A Philoſopher of *Agrigentum*, an *Epic Poet*. Vide *Suidæ Lexicon*.

℣. 877.

Plato believed the *Sun* and *Moon*
Below all other *Planets* run.
Some *Mercury*, ſome *Venus* ſeat
Above the *Sun* himſelf in Height.
The learned *Scaliger* complain'd
'Gainſt what *Copernicus* maintain'd,
That in twelve hundred Years and odd,
The *Sun* had left its ancient Road,
And nearer to the *Earth* is come
'Bove fifty thouſand Miles from Home:
Swore 'twas a moſt notorious Flam,
And he that had ſo little Shame
To vent ſuch *Fopperies* abroad,
Deſerv'd to have his Rump well claw'd:
Which Monſieur *Bodin* hearing, ſwore
That he deſerv'd the *Rod* much more,
That durſt upon a *Truth* give doom,
He knew leſs than the *Pope* of *Rome*.
Cardan believ'd, great States depend
Upon the Tip o' th' *Bear*'s Tail's End;

℣. 877. Plato *believ'd*, &c.] * Plato Solem & Lunam cæteris Planetis inferiores eſſe putavit. (*G. Gunnin in Coſmog.* l. 1. p. 11.

℣. 881. *The learned* Scaliger, *&c.*] * Copernicus in Libris Revolutionum, deinde Reinholdus, poſt etiam Stadius, Mathematici nobiles perſpicuis Demonſtrationibus docuerunt, ſolis Apſida Terris eſſe propiorem, quam Ptolemæi ætate duodecim partibus, i. e. uno & triginta terræ ſemidiametris. (*Jo. Bod. Met. Hiſt.* p. 455.)

℣. 882. *'Gainſt what* Copernicus *maintain'd.*] After this Line in the firſt Editions of 1664, ſtand theſe four inſtead of the eight following ones, ſix of which were added in 1674.

About the Sun's and Earth's Approach,
And ſwore that he, that dar'd to broach
Such paultry Fopperies abroad,
Deſerv'd to have his Rump well claw'd.

℣. 894. *He knew leſs*, &c.] *He knew no more*, &c. two firſt Editions 1664.

℣. 895, 896. Cardan *believ'd great States depend—Upon the Tip o' th' Bear's Tail's End*] Putat *Cardanus* ab Extremâ Caudâ *Majoris Urſæ*, omne Magnum imperium pendere. (*Jo. Bodini Met. Hiſt.* p. 325.)

Dr.

That as ſhe whiſk'd it t'wards the *Sun*,
Strow'd mighty *Empires* up and down:
Which others ſay muſt needs be falſe,
Becauſe your true *Bears* have no Tails.
Some ſay the *Zodiack Conſtellations*
Have long ſince chang'd their antique Stations

Dr. *James Young* obſerves, (*Sidrophel Vapulans*, p. 29.) that *Cardan* loſt his Life to ſave his Credit: For having predicted the Time of his own Death, he ſtarv'd himſelf to verify it: Or elſe being ſure of his Art, he took this to be his fatal Day, and by thoſe Apprehenſions made it ſo. *Gaſſendus* adds, (*Vanity of Judiciary Aſtrology*, chap. 21. p. 159.) that he pretended exactly to deſcribe the Fates of his Children in his voluminous Commentaries, "Yet all this while never ſuſpected from the Rules of his "great Art, that his deareſt Son ſhould be condemn'd to have his "Head ſtruck off upon a Scaffold, by an Executioner of Juſtice, "for deſtroying his own Wife by Poiſon, in the Flower of his "Youth." (See Dr. *Long*'s *Preface to his Aſtronomy*, p. 5.)

℣. 900. *Becauſe your true Bears have no Tails.*] This is not literally true, though they have very ſhort ones. Urſis Natura caudam diminuit: quod reliquum corpus admodum piloſum. (*Ariſtot.*) Caudæ Parvæ vitioſis animalibus, ut *Urſis*. (*Plin.*) Vide *Conradi Geſneri Hiſtor. Animal.* lib. 1. p. 1067. The Earl of *Leiceſter*, when Governor of the *Low Countries*, uſed to ſign all Inſtruments with his Creſt, which was the *Bear* and the *Ragged Staff*, (the Coat of the *Warwick Family*, from which he was deſcended) inſtead of his own Coat, which was the *Green-Lion* with two Tails: Upon which the *Dutch*, who ſuſpected him of ambitious Deſigns, wrote under his Creſt, ſet up in publick Places,

Urſa caret Caudâ, non queat eſſe Leo.
The Bear he never can prevail
To Lion it, for want of Tail.
(*Fuller*'s *Worthies of* England, Warwickſhire, p. 118.)

℣. 901. *Some ſay the Zodiack Conſtellations.*] This and the three following Lines inſerted 1674. In the firſt Editions of 1664 they ſtand thus:

Some ſay the Stars i' th' Zodiack,
Are more than a whole Signe gone back:
Since Ptolemy; *and prove the ſame,*
In Taurus *now, then in the Ram.*

"The *Zodiack* (ſays Mr. *Chambers*, *Cyclopædia*, ſee *Sign* in "*Aſtronomy*) was divided by the Ancients into twelve *Segments*, "call'd *Signs*; commencing from the Point of Interſection of the "*Ecliptick*, and *Equinoctial*: Which *Signs* they denominated from "the

Above a *Sign*, and prove the ſame
In *Taurus* now, once in the *Ram*:
Affirm the *Trigons* chop'd and chang'd,
The *Watry* with the *Fiery* rang'd,
Then how can their *Effects* ſtill hold
To be the ſame they were of old?
This, though the *Art* were true, would make
Our modern *Soothſayers* miſtake:
And is one Cauſe they tell more Lies,
In *Figures* and *Nativities*,
Than th' old *Chaldean* Conjurers,
In ſo many hundred thouſand Years;
Beſide their Nonſenſe in tranſlating,
For want of *Accidence* and *Latin*,
Like *Idus*, and *Calendæ*, Engliſht
The *Quarter-Days* by ſkilful Linguiſt:

" the twelve Conſtellations, which in *Hipparchus*'s Time poſſeſs'd " thoſe *Segments*.——But the Conſtellations have ſince ſo changed " their Places, by the Proceſſion of the *Equinox*, that *Aries* is now " got out of the *Sign* call'd *Aries* into *Taurus*, *Taurus* into *Ge-* " *mini*, &c.

℣. 905. *Affirm the Trigons chop'd and chang'd.*] Vide *Wolfii Lection. Memorab. Par. Poſter.* p. 950, 1043.

Trigon, the joining together of three Signs of the ſame Nature and Quality, beholding one another in a Trine-Aſpect, and counted according to the four Elements. (Mr. *S. W.*)

℣. 906. *The Watry with the Fiery rang'd.*] The Watry, I think, are *Cancer*, *Scorpio*, and *Piſces*. The Fiery, *Aries*, *Leo*, and *Sagittarius*.

℣. 913. *Than th' old* Chaldean *Conjurers.*] Vide *Diodori Siculi Rer. Antiquar.* lib. 3. cap. 8. *Jo. Pici Mirandulæ in Aſtrolog.* lib. 1. tom. 1. p. 288. An Account of the Original and Progreſs of *Aſtronomy* amongſt the Ancients. Notes upon *Creech*'s *Lucretius*, vol. 2. p. 516, 517.

℣. 915, 916, 917, 918. *Beſide their Nonſenſe in tranſlating,— For want of Accidence and Latin,— Like* Idus, *and* Calendæ, *Engliſht,—The Quarter-Days by ſkilful Linguiſt.*] A Banter probably upon Sir *Richard Fanſhaw*'s Tranſlation of *Horace*, (as the Reverend Mr. *Smith* of *Horleſton* obſerved to me) *Epod.* 2. 69, 70.

Omnibus

And yet with *Canting*, *Slight* and *Cheat*,
'Till ſerve their Turn to do the Feat:
Make *Fools* believe in their fore-ſeeing
Of Things before they are in Being;
To ſwallow *Gudgeons* e're th' are catch'd;
And count their *Chickens* e're th' are hatch'd;
Make them the *Conſtellations* prompt,
And give 'em back their own Accompt;
But ſtill the beſt to him that gives
The beſt Price for't, or beſt believes.
Some *Towns*, and *Cities*, ſome for Brevity
Have caſt the verſal World's *Nativity*;
And made the Infant-Stars confeſs,
Like Fools or Children, what they pleaſe.
Some calculate the hidden Fates
Of *Monkeys*, *Puppy-Dogs*, and *Cats*:
Some *Running-Nags*, and *Fighting-Cocks*,
Some *Love*, *Trade*, *Law-Suits*, and the *Pox*:

Omnibus relegit *Idibus* pecuniam,
Quærit *Calendis* ponere.
At Michaelmas *call all his Monies in,*
And at our Lady, puts them out again.

℣. 924. *And count their Chickens, e're th' are hatch'd.*] See this explain'd, *Baily*'s *Dictionary*, folio edit. under the Proverb, *To ſell the Bear's Skin before he's caught.* See the Story of *Alnaſchar* in the *Perſian* Fable, who was in Hopes of raiſing his Fortunes by his Crockery-Ware, *Spectator*, N° 535. And the *Fable* of the *Milk-Maid* and *Milking-Pail.* Sir *Roger L'Eſtrange*'s *Fables*, part 2. fab. 205.

℣. 929, 930. *Some Towns, and Cities, ſome for Brevity — Have caſt the verſal World's Nativity.*] *Lucius Tarutius Firmanus*, familiaris noſter, in primis *Chaldaicis rationibus* eruditus, *urbis* etiam *noſtræ*, *natalem diem* repetebat ab iis *parilibus*, quibus eam a *Romulo* conditam accepimus, *Romamque* in jugo cum eſſet Luna, natam eſſe dicebat. *Cic. de divinatione*, lib. 2. p. 249. edit. *Davis*, 1721, (Mr. *D.*)

℣. 936. ——*Law-Suits*,——] See *Kelway*'s firſt Book *Of the Judgment of Nativities*, chap. 30. *Of Suits and Enemies.*

℣. 937.

Some take a Meaſure of the Lives
Of Fathers, Mothers, Huſbands, Wives;
Make *Oppoſition*, *Trine* and *Quartile*,
Tell who is Barren, and who Fertile;
As if the *Planet*'s firſt Aſpect
The tender Infant did infect
In *Soul* and *Body*, and inſtill
All future Good, and future Ill:

ỳ. 939. *Make Oppoſition, Trine and Quartile.*] *Trine-Aſpect* of two Planets, is, when they are diſtant from each other 120 Degrees, or a third Part of the *Zodiack*. *Quartile-Aſpect* of Planets, is, when they are diſtant 90 Degrees, or three Signs from each other. *Oppoſition* is when two Planets being diſtant 180 Degrees, behold one another diametrically oppoſite. (Mr. *S. W.*)

ỳ. 941, 942, 943. *As if the Planet's firſt Aſpect — The tender Infant did infect — In Soul and Body,* ——] This fooliſh Opinion of *Judicial Aſtrologers* is well banter'd by *Shakeſpear*, (*Firſt Part of King* Henry *the Fourth*, act 3. vol. 3. p. 391.)

Glendour, ——————— "At my Nativity
" The Front of Heaven was full of fiery Shapes
" Of burning Creſſets; know, that at my Birth
" The Frame and the Foundation of the Earth
" Shook like a Coward."

Hotſpur. " So it would have done
" At the ſame Seaſon, if your Mother's Cat
" Had kitten'd, though you yourſelf had ne'er been born."

And in *King Lear*, act 1. vol. 5. p. 118, 119. *Edmund*, " This " is the excellent Foppery of the World, that when we are ſick " in Fortune, (often the Surfeit of our own Behaviour) we make " guilty of our Diſaſters the Sun, Moon, and Stars; as if we " were Villains on Neceſſity, Fools by heavenly Compulſion, " Knaves, Thieves, and Treacherous by ſpherical Predominance, " Drunkards, Lyars, and Adulterers by inforc'd Obedience of " planetary Influence; and all that we are evil by a divine " thruſting on."

And this planetary Influence is banter'd by *Torquemeda*, (ſee *Spaniſh Mandevile*, 4th *Diſc.* folio 105.) " If we ſay, that *Mars* " predominates in Men that are ſtrong and valiant, we ſee many " born under this Planet that are timorous, and of ſmall Courage: " All thoſe born under *Venus* are not luxurious, nor all under " *Jupiter* Kings and Princes; nor all under *Mercury* cautelous and " crafty, neither are all born under the Sign of *Piſces* Fiſhermen." (as does *Sextus Empiricus adverſus Mathematicos*, lib. 5. p. 124, 125,

Which in their dark Fatalities lurking,
At deſtin'd Periods fall a working;
And break out, like the hidden Seeds
Of long Diſeaſes, into Deeds,
In Friendſhips, Enmities, and Strife,
And all th' Emergencies of Life:
No ſooner does he peep into
The *World*, but he has done his do,
Catch'd all Diſeaſes, took all *Phyſick*
That cures or kills a Man that is ſick;
Marry'd his punctual Doſe of Wives,
Is cuckolded, and breaks, or thrives.

125, &c. edit. 1621. See likewiſe Dr. *Harris*'s *Aſtronomical Dialogues*, p. 79.) Remarkable is the Account of the Death of *William* Earl of *Pembroke*, who died at the Age of fifty, upon the Day that his Tutor *Sandford* had prognoſticated at his Nativity. (Lord *Clarendon*'s *Hiſtory of the Rebellion*, vol. 1. p. 46. *Echard*'s *Hiſtory of* England, vol. 2. p. 90. See an Account of *Thraſyllus*'s remarkable predictions. Dr. *Lightfoot*'s Works, vol. 1. p. 820.)

ỳ. 951, 952. *No ſooner does he peep into—The World, but he has done his do.*] Mr. *Warburton* obſerves, that it was the Opinion of *judicial Aſtrologers*, that whatſoever good Diſpoſitions the Infant unborn might be endow'd with, either from Nature, or traditionally from it's Parents; yet if at the Hour of it's Birth, it's Delivery was by any caſual Accident ſo accelerated or retarded, that it fell in with the Predominancy of a malignant Conſtellation; that momentary Influence would intirely change it's Nature, and byaſs it to all contrary ill Qualities: This was ſo wretched and monſtrous an Opinion, that it well deſerv'd, and was well fitted for the Laſh of Satire. (See *Gaſſendus*'s *Vanity of Judiciary Aſtrology*, p. 89.)

ỳ. 955. *Marry'd his punctual Doſe of Wives.*] By his *punctual Doſe*, I ſuppoſe, he means the Number aſſign'd him by this heavenly Influence at his Nativity. If it came up to the Number four, he might in the uſual Phraſe, be ſaid to be *ſhod round*; though that Number ſeems too great, to be approv'd in the *Italian Proverb*, which ſays, *Prima Donna, Matrimonio; la ſeconda, Compagna; la terza, Keſia.* The firſt Wife is Matrimony; the ſecond, Company; the third, Hereſy. (*Select Proverbs*, &c. p. 9.)

And yet there are many Inſtances both ancient and modern of a great exceeding in this Reſpect. *Gaufr.* the Son of *Ebrank Mempricias*, ſixth King of *Britain* about the Time of *Solomon*, had twenty Wives, of whom he begot twenty Sons, and thirty

There's but the twinkling of a *Star*
Between a Man of *Peace* and *War*;
A *Thief* and *Juſtice*, *Fool* and *Knave*,
A huffing *Officer*, and a *Slave*;
A crafty *Lawyer*, and *Pick-pocket*,
A great *Philoſopher*, and a *Block-head*;

Daughters, (*Hygden's Polychronicon*, Tranſlated by *Trevixa*, lib. 2. cap. 39. folio 84.)

St. *Jerome* has ſtill a more remarkable Account of a Couple that married, the Man having had twenty Wives, and the Woman two and twenty Huſbands. The Reader I hope will excuſe me, if I give the Story in his own Words (Vide *Lib. de Monogamia*, tom. 1. *Op.* p. 34. edit. *Antwerpiæ* 1578.) "Rem dicturus ſum "incredibilem, ſed multorum teſtimoniis approbatam. —— Vidi "duo inter ſe paria, viliſſimorum è plebe hominum comparata, "unum, qui viginti ſepeliſſet uxores, alteram, quæ viceſimum ſe- "cundum habuiſſet maritum; extremo ſibi ut ipſi putabant, ma- "trimonio copulatis: ſumma omnium expectatio, virorum pa- "riter ac fœminarum; poſt tantas rudes quis quem prius efferret: "vicit maritus, & totius urbis populo confluente coronatus; & "palmam tenens, adoreamque, per ſingulos ſibi acclamantes, ux- "oris multinubæ feretrum præcedebat." *Wolfius*'s Account is ſtill more upon the marvellous. (*Lect. Memorab. Par. Poſter. ab Annal. Colon* MS. p. 293.) "*Paganus* quidam ſuperioribus vixit "ſeculis, qui uxores habuit ſeptuaginta ſeptem, ex quibus liberos "ſuſcepit plures quinquaginta & trecentos." But the *Spaniſh Mandevile*, determining to exceed all that had been ſaid in this reſpect, mentions one from *Herman Lopez de Caſtaneda*, who was 340 Years old, and confeſs'd he had had 700 Wives, ſome of which died, and ſome he had forſaken. (See *Spaniſh Mandevile*, fol. 26.) (See a remarkable Inſtance of a Perſon in the *Hundreds* of *Eſſex*, who married his Wives from the *Uplands*, and by that Means had ten in a few Years. *Heraclitus Ridens*, vol. 2. N° 81.)

℣. 956. *Is cuckolled*,] Vide *Skinneri Etymology. Linguæ Anglican.* &c. 1671. *Sub Voc. Cuckold. Cookolded* in the two firſt Editions of 1664.

Ib——————*Or breaks, or thrives*] See *Kelway*'s *firſt Book of the Judgment of Nativities*, chap. 13. *Of Riches and Poverty*. chap. 14. *By what Means Riches and Poverty cometh*. And chap. 15. *Of the Time when the Riches and Damages ſhall come*.

℣. 957. *There's but the Twinkling of a Star*, &c.] See *Kelway*'s *firſt Book of the Judgment of Nativities*, chap. 21. *What Kind of Conditions every Planet doth yield?* and chap. 27. *Of the Action and Profeſſion*. and *Gaſſendus*'s *Vanity of Judiciary Aſtrology*, chap. 17. p. 112.

℣. 965.

A formal *Preacher*, and a *Player*,
A learn'd *Phyſician*, and *Manſlayer*.
As if Men from the Stars did ſuck
Old Age, *Diſeaſes*, and *Ill-luck*,
Wit, *Folly*, *Honour*, *Virtue*, *Vice*,
Trade, *Travel*, *Women*, *Claps*, and *Dice*;
And draw with the firſt Air they breathe,
Battle, and *Murder*, *ſudden Death*.
Are not theſe fine Commodities,
To be imported from the Skies,
And vended here among the Rabble,
For ſtaple Goods and warrantable?
Like Money by the *Druids* borrow'd,
In th' other *World* to be reſtor'd?
Quoth *Sidrophel*, to let you know
You wrong the *Art*, and *Artiſts* too,
Since Arguments are loſt on thoſe
That do our *Principles* oppoſe;
I will (although I've done't before)
Demonſtrate to your Senſe once more,
And draw a *Figure* that ſhall tell you,
What you, perhaps, forget, befell you,
By way of *Horary* Inſpection,
Which ſome account our worſt *Erection*.

℣. 965. *As if Men from the Stars did ſuck —— Diſeaſes —*] See *Kelway's ſecond Book of the Judgment of Nativities*, chap. 2. fol. 33. *Of the Signification of the twelve Signs.*

℣. 970. *Battle, and Murder, ſudden Death.*] Alluding to a Deprecation in our *Litany*, objected to by the *Diſſenters*. (See it defended by Dr. *Bennet*, *Abridgment of the* London *Caſes*, chap. 4. p. 100.)

℣. 975, 976. *Like Money by the Druids borrow'd, — In th' other world to be reſtor'd.*] * Druidæ pecuniam mutuo accipiebant in poſteriorie vita reddituri. *Patricius*, tom. 2. p. 9.

Mr. *Purchaſe* (ſee *Pilgrims*, part 3. lib. 2. p. 270.) informs us, " That ſome Prieſts of *Pekin* barter with the People, upon Bills " of Exchange, to be paid an hundred for one in Heaven.

With that he *Circles* draws, and *Squares*,
With *Cyphers*, *Aſtral Characters*;
Then looks 'em o'er to underſtand 'em,
Although ſet down *Hab-nab*, at random.
Quoth he, this *Scheme* of th' Heavens ſet,
Diſcovers how in Fight you met
At *Kingſton* with a *May-pole Idol*,
And that y'were bang'd both Back and Side well,
And though you overcame the *Bear*,
The *Dogs* beat you at *Brentford* Fair;

ỳ. 990. *Although ſet down Hab-nab, at random.*] "Let every "Man, ſays *Sancho Pancho* (*Don Quixote*, vol. 2. chap. 3. p. 30.) "take Care what he talks, or how he writes of other Men, and "not *ſet down at random*, *Hab-nab*, *Higgledy de Piggledy*, what-"ever comes into his Noddle."

Mr. *Ray*, in his Note upon *Higgledy Piggledy*, *one amongſt another*, (*Proverbs*, 2d edit. p. 349.) obſerves, "That we have in "our Language many the like conceited rhyming Words, or Re-"duplications, to ſignify any Confuſion, or Mixture; as *Hurly-"burly*, *Hodge-podge*, *Mingle-mangle*, *Arſy-verſy*, *Kim-kam*, *Hub-"bub*, *Crawley-mawley*, *Hab-nab*." See *Cervantes*'s Account of the Poet, who pretended to give Anſwers to any Manner of Queſtions. (*Don Quixote*, vol. 4. chap. 70.)

ỳ. 992, 993. *Diſcovers how in Fight you meet —At* Kingſton—] It is the Pretence of all *Sidrophels*, to aſcribe their Knowledge of Occurrences to their Art and ſkill in *Aſtrology*. *Lilly* might either learn this Story of the Knight's Quarrel in *Kingſton*, from common Report, or might have been a *Spectator* of it: For he rode every *Saturday* from his Houſe in *Horſham* (where he lived, ſee Life, p. 35.) to *Kingſton*, to quack amongſt the Market-People: and yet he would perſuade the Knight, that he had diſcover d it from Schemes and Figures. (Mr. *B.*)

Mr. *Butler* alludes to the *Sham* 2d Part of *Hudibras*, publiſh'd 1663. p. 16. in which are the following Lines:

Thus they paſs through the Market Place,
And to Town-Green h e a pace,
Highly famed for Hocktide Games,
Yclip'd Kingſton upon Thames.

ỳ. 995, 996, 997. *And though you overcame the Bear,—The Dogs beat you at* Brentford *Fair;—Where ſturdy Butchers broke your Noddle.*]

They

Where ſturdy *Butchers* broke your Noddle,
And handled you like a *Fop-Doodle*.
Quoth *Hudibras*, I now perceive
You are no *Conj'rer*, by your Leave:
That *Paultry Story* is untrue,
And forg'd to cheat ſuch *Gulls* as you.

They pull down Rag, which Story told,
And as a Trophy, bear't before
Sir Hudibraſs, *and one Knight more;*
To wit Sir Guill. *So on they trot,*
With all the Pillage they had got;
Greedy of more, but were prevented
By Butchers ſtout, that Fair frequented.
Who ſeeing 'Squires a quoile too keep,
And Men to run faſter than Sheep;
Quoth they (to People) *what d'ye fear?*
Ther's neither Bull got looſe, nor Bear;
And will you ſeem to make Eſcape,
From fencing Fools, and Jacknape
On Horſeback? clad in Coat of Pluſh?
Yet looks but like a Sloe on Buſh:
Keep, keep your Ground, we'll force them back;
Or may we never Money lack.
Then out they Snap and Towſer call,
Two cunning Curs, that would not ball;
But ſlily fly at Throat or Tail,
And in their Courſe would ſeldom fail:
The Butchers hoot, the Dogs fall on,
The Horſes kick, and wince anon;
Down comes ſpruce Valour to the Ground,
And both Sir Knights laid in a Swound ——

(*Sham* 2d part of *Hudibras*, p. 69, 70.)

℣. 998. *And handled you like a Fop Doodle.*] A ſilly, vain, empty Perſon. *Baily*'s *Dictionary*, folio edit.

℣. 1001. *That paultry Story*, &c.] * There was a notorious Idiot (that is here deſcrib'd by the Name and Character of *Whachum*) who counterfeited a ſecond Part of *Hudibras*, as untowardly as Captain *Po*, who could not write himſelf, and yet made a Shift to ſtand on the Pillory, for forging other Mens Hands, as his Fellow *Whachum* no doubt deſerv'd; in whoſe abominable Doggrel, this Story of *Hudibras* and a *French* Mountebank at *Brentford* Fair, is as properly deſcribed.

℣. 1002. *And forg'd to cheat ſuch Gulls as you.*] *Gull* from *Guiller* to deceive. *Baily*'s *Dictionary*.

Not true? quoth he, Howe'er you vapour,
I can what I affirm make appear;
Whachum ſhall juſtify't t' your Face,
And prove he was upon the Place:
He play'd the *Saltinbanco*'s Part,
Transform'd t' a *Frenchman* by my *Art*;

ỳ. 1005, 1006, 1007, 1008. Whachum *ſhall juſtify't t' your Face—And prove he was upon the Place:—He play'd the Saltinbancho's Part,——Transform'd t' a Frenchman by my Art.*]

So on they amble to the Place,
Where Monſieur ſpake with a boon Grace.
Begar me kill you all, and den
Preſan make you alive agen;
Wi dis me do all de gran Cure,
De Pock, de Scab, de Calenture;
Me make de Man ſtrong, pour de Wench,
(Then riſeth Capon from the Bench)
Look you me now, do you not ſee
Dead yeſterday, now live day be,
Four boon, dey leap, dey dance, dey ſing,
Ma foy, an do de t'oder ting:
Begar good Medicine do all dis.

Sham 2d Part, p. 37, 38.

ỳ. 1009. *He ſtole your Cloak, and pick'd your Pocket.*] Still alluding to the *Sham 2d Part*, (p. 63, 64.)

At laſt, as if't had been allotted,
The 'Squires ('twas ſaid) *were ſhrewdly potted;*
And ſleep they muſt, then down on Mat
They threw themſelves, left Cloak and Hat;
But ſubtle Quack, and crafty Crew
Slept not, they'd ſomething elſe to do:——
In the mean while Quack was not idle
(Cunning as Horſe, had bit o'th' Bridle;)
The Damſel (one that would be thriving)
In the 'ſquire's Pockets fell to diving.
Their Cloaks were packt up 'mongſt the Luggage,
(Thus Men are ſerv'd, when they are ſluggiſh)
The Gates but newly open'd were,
All Things were huſht, and Coaſt was clear;
And ſo unſeen they huddle out,
Into the Street, then wheel about.——

ỳ. 1010.

He ſtole your Cloak, and pick'd your Pocket,
Chows'd and *caldes'd* ye like a Blockhead,
And what you loſt I can produce,
If you deny it, here i'th' Houſe.
Quoth *Hudibraſs*, I do believe
That Argument's *demonſtrative*;
Ralpho, bear Witneſs, and go fetch us
A *Conſtable* to ſeize the Wretches:
For though th' are both falſe *Knaves* and *Cheats*,
Impoſtors, *Jugglers*, *Counterfeits*,
I'll make them ſerve for Perpendiculars,
As true as e'er were us'd by *Bricklayers*.
They're guilty by their own Confeſſions
Of *Felony*, and at the *Seſſions*
Upon the Bench I will ſo handle 'em,
That the *Vibration* of this *Pendulum*
Shall make all *Taylors* Yards of one
Unanimous Opinion:

℣. 1010.——*Caldes'd you.*] A word of his own coining, and ſignifies putting the *Fortune-Teller* upon you, call'd *Caldeans*, or *Egyptians*. (Mr. *W.*)

℣. 1015, 1016. Ralpho, *bear Witneſs, and go fetch us—A Conſtable to ſeize the Wretches.*] This was not like the mock Quarrel between *Subtle* and *Face*, in *Ben Johnſon*'s *Alchymiſt*, (vol. 1. p. 530. edit. 1640.)

Face to *Subtle*. "Away this *Brach*, I'll bring thee, Rogue, "within the Statute of Sorcery, *Triceſimo tertio* of *Harry the* "*Eighth*; I, and perhaps thy Neck into a Nooſe, for laundring "Gold, and barbing it."

℣. 1024. *That the Vibration*, &c.] * The Device of the Vibration of a *Pendulum*, was intended to ſettle a certain Meaſure of Ells and Yards, *&c.* (that ſhould have it's foundation in Nature) all the World over: For by ſwinging a Weight at the End of a String, and calculating (by the Motion of the Sun, or any Star) how long the Vibration would laſt, in proportion to the Length of the String, and Weight of the *Pendulum*; they thought to reduce it back again, and from any Part of Time compute the exact Length of any String that muſt neceſſarily vibrate into ſo much Space of Time: So that if a Man ſhould aſk in *China* for a Quar-

A Thing he long has vapour'd of,
But now ſhall make it out by Proof.
Quoth *Sidrophel*, I do not doubt
To find Friends that will bear me out:
Nor have I hazarded my *Art*,
And Neck, ſo long on the *State*'s Part,
To be expos'd i'th' End to ſuffer,
By ſuch a *Braggadocio* Huffer.
Huffer, quoth *Hudibras*, this *Sword*
Shall down thy falſe Throat cram that Word.
Ralpho, make Haſte, and call an Officer,
To apprehend this *Stygian* Sophiſter:
Mean while I'll hold 'em at a *Bay*,
Leſt he and *Whachum* run away.
But *Sidrophel*, who from th' *Aſpect*
Of *Hudribras*, did now erect
A *Figure* worſe portending far,
Than that of moſt malignant Star,
Believ'd it now the fitteſt Moment,
To ſhun the Danger that might come on't,
While *Hudibras* was all alone,
And he and *Whachum*, two to one:
This being reſolv'd, he ſpy'd by Chance,
Behind the Doore an Iron Lance,
That many a ſturdy Limb had gor'd,
And Legs, and Loins, and Shoulders bor'd;
He ſnatch'd it up, and made a Paſs,
To make his Way through *Hudibras*.

ter of an Hour of *Sattin*, or *Taffata*, they would know perfectly what it meant; and all Mankind learn a new Way to meaſure Things no more by the Yard, Foot, or Inch, but by the Hour, Quarter, and Minute. (See Experiments concerning the Vibrations of *Pendulums*, by Dr. *Derham*. *Philoſophical Tranſactions*, vol. 3. numb. 440. p. 201.)

Whachum had got a Fire-Fork,
With which he vow'd to do his Work.
But *Hudibras* was well prepar'd,
And ſtoutly ſtood upon his Guard:
He put by *Sidrophello*'s Thruſt,
And in right manfully he ruſht;
The Weapon from his Gripe he wrung,
And laid him on the Earth along.
Whachum his Sea-Coal Prong threw by,
And baſely turn'd his Back to fly;
But *Hudibras* gave him a Twitch
As quick as Light'ning in the Breech;
Juſt in the Place where *Honour*'s lodg'd,
As wiſe *Philoſophers* have judg'd,
Becauſe a Kick in that Place, more
Hurts *Honour*, than deep Wounds before,

ỳ. 1066, 1067, 1068.——*In the Breech,—Juſt in the Place where Honour's lodg'd,—As wiſe Philoſophers have judg'd.*] Of this Opinion was *Shamont*, when the Duke of *Genoa* ſtruck him. (See *Nice Valour, or the paſſionate Madman*, Act 2. *Beaumont* and *Fletcher*'s *Works*, Part 2. p. 496.) But *Lapet* the Coward was of a different one; (ſee act. 3. p. 497.)

Lap. *I have been ruminating with myſelf,*
What Honour a Man loſes by a Kick:
Why what's a Kick? The Fury of a Foot,
Whoſe Indignation commonly is ſtampt
Upon the hinder Quarter of a Man;
Which is a Place very unfit for Honour,
The World will confeſs ſo much:
Then what Diſgrace, I pray, does that Part ſuffer,
Where Honour never comes. I'd fain know that?
This being well forc'd and urg'd, may have the Power
To move moſt Gallants to take Kicks in Time,
And ſpurn out the Duelloes out o'th' Kingdom;
For they that ſtand upon their Honour muſt,
When they conceive there is no Honour loſt;
As by a Table that I have invented
For that Purpoſe alone ſhall appear plainly;
Which ſhews the Vanity of all Blows at large,
And with what Caſe they may be took on all Sides,

Numb'ring

Quoth *Hudibras*, the Stars determine
You are my Priſoners, baſe Vermine:
Could they not tell you ſo, as well
As what I came to know, foretel?
By this what Cheats you are we find,
That in your own Concerns are blind;
Your Lives are now at my Diſpoſe,
To be redeem'd by Fine or Blows:
But who his Honour wou'd defile,
To take, or ſell, two Lives ſo vile?
I'll give you *Quarter*; but your *Pillage*,
The conqu'ring Warrior's *Crop* and *Tillage*,
Which with his Sword he reaps and plows,
That's mine, the *Law of Arms* allows.
This ſaid in Haſte, in Haſte he fell
To rummaging of *Sidrophel*;
Firſt, he expounded both his Pockets,
And found a *Watch*, with *Ring*, and *Lockets*,
Which had been left with him t'erect
A *Figure* for, and ſo detect;

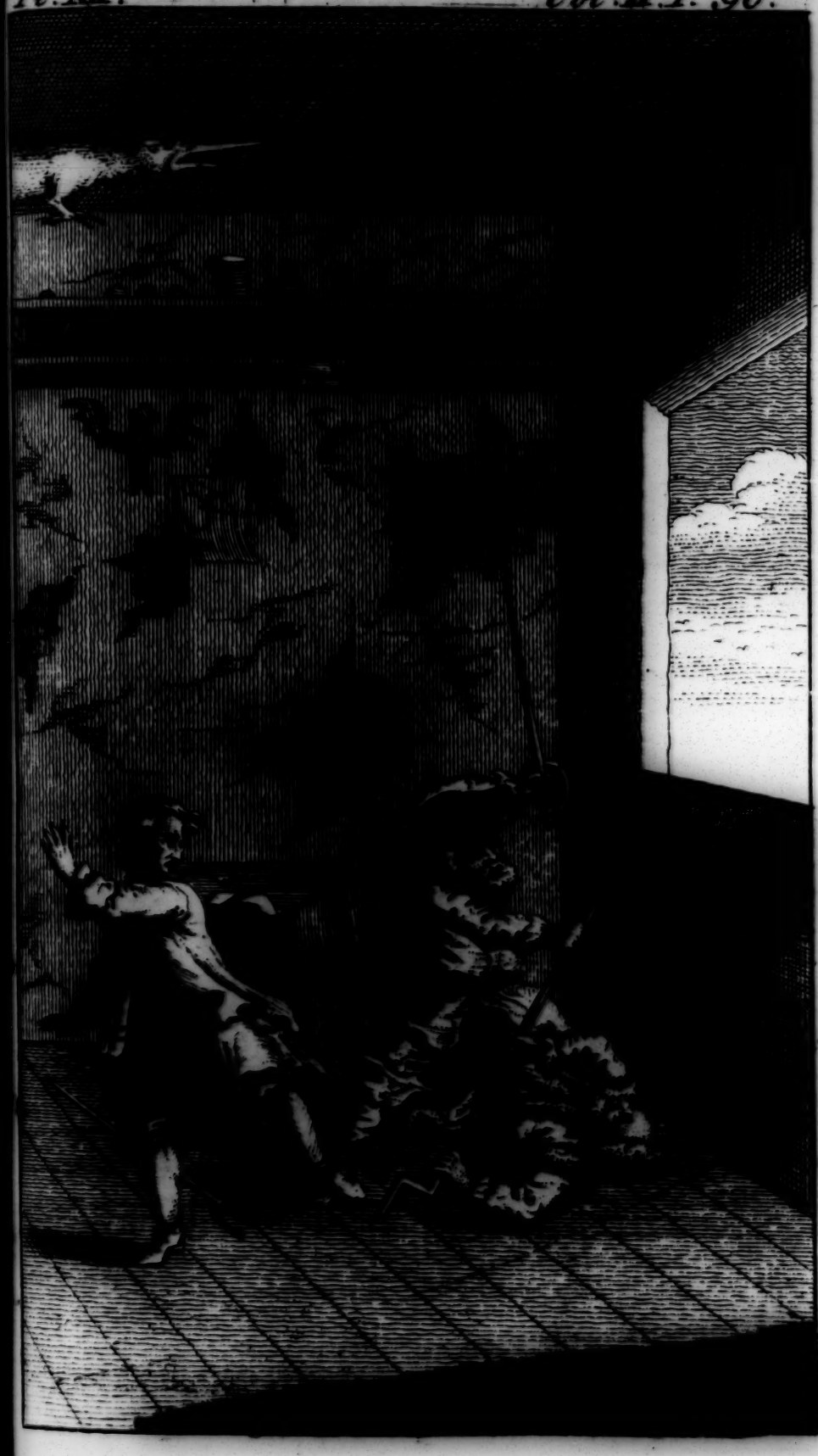
Numb'ring but twice o'er the Letters Patience,
From C. P. to E. I. doubt not but in ſmall Time
To ſee a diſſolution of all Bloodſhed;
If the reformed Kick do but once get up; ——

☞ 1075, 1076. *By this what Cheats you are we find;—Who in your own Concerns are blind.*] Dr. *James Young* obſerves, (*Sidrophel Vapulans*, p. 30.) " That their Ignorance in their own Affairs, " Misfortunes, and Fates, before they happen, proves them un- " able to foretel that of other Men. *Aſtrologers*, ſays *Agrippa*, " whilſt they gaze on the Stars for the Direction, *&c.* fall into " *Ditches*, *Wells*, and *Goals*; and like *Thales* become the Sport " of ſilly Women and Slaves.

" Aſtra tibi ætherea pandunt ſeſe omnia *Vati*,
" Omnibus & quæ ſunt fata futura monent;
" Omnibus, aut uxor quod ſe tua publicat, id te
Aſtra (licet videant omnia) nulla monent."

" was an *Epigram* made by Sir *Thomas Moor*; and I fancy our " *Hudibras* was as witty upon *Sidrophel* and *Wharton* in *Engliſh*,

" alluding



A *Copper-Plate*, with *Almanacks*
Engrav'd upon't, with other Knacks,
Of *Booker*'s, *Lilly*'s, *Sarah Jimmers*,
And *Blank-Schemes*, to diſcover *Nimmers*;
A *Moon Dial*, with *Napier*'s Bones,
And ſev'ral *Conſtellation* Stones,
Engrav'd in *Planetary Hours*,
That over *Mortals* had ſtrange Powers,
To make 'em thrive in *Law* or *Trade*,
And Stab or Poiſon to evade;
In *Wit* or *Wiſdom* to improve,
And be victorious in *Love*.
Whachum had neither *Croſs* nor *Pile*,
His *Plunder* was not worth his While;
All which the *Conqu'ror* did diſcompt,
To pay for curing of his Rump.
But *Sidrophel*, as full of Tricks
As *Rota-men* of Politicks,

" alluding to theſe two in the four foregoing Lines." He then produces Abundance of Proofs in Support of his Aſſertion. (See *Gaſſendus*'s *Vanity of Judiciary Aſtrology*, p. 157, 158.)

℣. 1092, 1093.——*With other Knacks,—Of* Booker's, Lilly's, Sarah Jimmers.] *John Booker* was born in *Mancheſter*, and was a famous *Aſtrologer* in the Time of the Civil Wars, (as has been before noted on ℣. 106.) He was a great Acquaintance of *Lilly*'s; and ſo was this *Sarah Jimmers*, whom *Lilly* calls *Sarah Shelborn*, a great *Speculatrix*: He owns he was very familiar with her (quod nota) ſo that 'tis no Wonder that the Knight found ſeveral of their Knick-Knacks in *Sidrophel*'s Cabinet. See *Lilly*'s *Life*, p. 28. 44. 101, 102. 2d edit. 1715. Mr. *B.*)

℣. 1094. *Nimmers.*] To *nim*, to take by Stealth, to filch. *Baily.*

℣. 1100. *And Stab, or poiſon to evade*] Vide Lapidis *Pantarba* occultam vim *Heliodori Æthiopic.* lib. 4. cap. 10. lib. 8. cap. 22.

℣. 1108. *As Rota-men of Politicks.*] Theſe *Rota-men* were a Set of *Politicians*, the chief of which were *James Harrington*, *Henry Nevil*, *Charles Wolſeley*, *John Wildman*, and Doctor (afterwards Sir *William*) *Petty*, who in the Year 1659. (when the Government was continually ſhifting Hands from one to another) met at the *Turk's Head* in *New Palace yard* in *Weſtminſter*, where they were

Streight caſt about to over-reach
Th' unwary Conqu'ror with a Fetch,
And make him glad (at leaſt) to quit
His *Victory*, and fly the *Pit*,
Before the *ſecular Prince of Darkneſs*
Arriv'd to ſeize upon his Carcaſs:
And as a *Fox* with hot Purſuit
Chac'd thro' a *Warren*, caſts about
To ſave his Credit, and among
Dead *Vermin* on a *Gallows* hung:

were contriving a Form of Commonwealth, the moſt proper to be erected in *England*, as they ſuppos'd. The Model of it was, That a third Part of the Senate or *Parliament*, ſhould *rote out* by *Ballot* every Year; and new ones to be choſen in their room: No Magiſtrate to continue above three Years, and all to be choſen by Ballot. But the King's Reſtoration put an End to this *Club*, and all their *Politicks*. (See *Wood*'s *Athenæ Oxon*, in the Life of *James Harrington*, col. 439. edit. 1692. *Echard*'s *Hiſtory of* England, vol. 2. p. 855. Mr. *Ward*'s *Hiſtory of* Greſham *College*, p. 22, 221. A Song called the *Rota*; *Collection of Loyal Songs*, vol. 2. p. 214. 249.)

℣. 1113. *Before the ſecular*, &c.] * As the Devil is the ſpiritual Prince of Darkneſs, ſo is the Conſtable the ſecular, who governs in the Night with as great Authority as his Collegue; but far more imperiouſly."

℣. 1115. *And as a Fox*, &c.] This Simile will bear as ſtrict a Scrutiny as that of the *Owl* and the *Mouſe*; for it is equally juſt and natural. *Necromancers*, are as cunning and pernicious as Foxes, and if this Fox has been hotly purſu'd by his Enemies, ſo has *Sidrophel* and *Whachum* been as cloſely attacked by the Knight: and to ſave themſelves from the impending Danger, they both make uſe of the Stratagem of feigning themſelves dead. (Mr. *B.*)

lb. 1116, 1117, 1118.——————*With hot Purſuit*,——*Chac'd through a Warren, caſts about*,—*To ſave his Credit, and among*—*Dead Vermin on a Gallows hung*] This Story is told by Sir *Kenelm Digby*, (*Treatiſe of Bodies*, chap. 26. p. 383. and Sir *Roger L'Eſtrange*, part 1. fab. 115.)

A Story is told by *Plutarch*, and a certain *French* Author, of a Dog in the Court of the Emperor *Veſpaſian*, who could act to the Life, all the Agonies and Symptoms of Death, at the Command of a Mountebank, who had taught him many ſuch comical Tricks, to divert the Grandees of *Rome*. (*Turkiſh Spy*, vol. 4. book 4. letter 7.)

If

And while the *Dogs* run underneath,
Eſcap'd (by counterfeiting Death)

If theſe Stories are to be credited, we need not, I think, boggle at the Story of *Bomelius*'s Dog at *Memphis* in *Egypt*, who played ſo many Tricks upon a Stage (*Scots Diſcovery of Witchcraft*, p. 252, 253.) at *Bank*'s Horſe, which played ſo many remarkable Pranks, (*Digby, of Bodies*, chap. 37. p. 393. Sir *Walter Raleigh*'s *Hiſtory of the World*, firſt part, p. 178. *Gayton*'s *Notes upon Don Quixote*, part 4. p. 289.) or the Countryman's Mare, which ſhew'd ſo many Tricks, (*Webſter*'s *Diſplay of ſuppos'd Witchcraft*, chap. 13. p. 269.) the *Baboon*, that played on the Guittar, (*Digby*'s *Treatiſe of Bodies*, chap. 37. p. 392.) or the *Ape*, that played ſo artfully at *Cheſs* with his Maſter, in the Preſence of the King of *Portugal*, and beat him, (*Caſtiglione*'s *Courtier*, *Italian* and *Engliſh*, in 4to, 1727, book 2. p. 190.) or the *divining Ape* at *Mogul*'s Great Court, (the *Purchaſe*'s *Pilgrims*, part 2. book 4. p. 587.) or the *Elephant* which Biſhop *Burnet* in his *Travels* affirms he had ſeen play at ball; or the Showman's Hare at *Briſtol*, which bow'd to the Company with a good Grace, and beat ſeveral Marches upon a Drum, (*Intelligencer*, N°. 13. 1729.) or the *Spectator*'s *Rope-Dancer*, caught in one of the Woods belonging to the *Great Mogul*, (ſee N°. 28.)

℣. 1120. *Eſcap'd by counterfeiting Death*] 'Twas well that Sir *Hudibras* eſcaped upon this Occaſion the Fate of *Amurath* the Third Emperor of the *Turks*; who, after he had won the Battle of *Caſſova*, againſt the *Chriſtian Princes*, viewing the Field of Battle, and the Dead, and telling his Grand Viſier how he had dreamt the Night before, that he was ſlain by the Hand of an Enemy: a *Chriſtian* Soldier, that concealed himſelf among the dead, perceiving, that it was the *Sultan* that was talking, with Thought of revenging his Country, ſuddenly ſtarted up, and plunged a Dagger into the Emperor's Belly. This happened about the Year 1381. (See Prince *Cantemir*'s *Growth of the* Ottoman *Empire*, p. 42.)

Falſtaff's counterfeiting Death to prevent it in Reality, when he fought with young *Dowglaſs*, was merry enough. Prince *Henry* ſeeing him lie upon the Field of Battle, ſpeaks as follows.

Death hath not ſtruck ſo fat a Deer to Day,
Though many a dearer in this bloody Fray;
Imbowell'd will I ſee thee by and by.

[*Falſtaff* riſes.

Falſt. *Imbowell'd—If thou imbowel me to Day, I'll give you leave to powder me, and eat me to Morrow. 'Sblood, it was Time to counterfeit, or that Termagant* Scot *had paid me Scot and Lot too. Counterfeit; I lie, I am no Counterfeit; To die is to counterfeit; For he is but the Counterfeit of a Man, who hath not the Life of a Man:*

But

Not out of Cunning; but a *Train*
Of *Atoms* juſtling in his Brain,
As learn'd *Philoſophers* give out:
So *Sidrophello* caſt about,
And fell to's wonted *Trade* again,
To feign himſelf in earneſt ſlain:
Firſt ſtretch'd out one Leg, then another,
And ſeeming in his Breaſt to ſmother
A broken Sigh; quoth he, where am I,
Alive, or Dead; or which Way came I
Through ſo immenſe a Space ſo ſoon?
But now I thought my ſelf in th' *Moon*;
And that a *Monſter*, with huge *Whiſkers*,
More formidable than a *Switzer*'s,
My Body through and through had drill'd,
And *Whachum* by my Side had kill'd,
Had croſs-examin'd both our Hoſe,
And plunder'd all we had to loſe;
Look, there he is, I ſee him now,
And feel the Place I am run through:

But to counterfeit dying, when a Man thereby liveth, is to be no Counterfeit, but the true and perfect Image of Life indeed. The better Part of Valour is Diſcretion, in the which better Part I have ſaved my Life. (*Shakeſpear*'s firſt part of *King Henry* 4th, act 5. vol. 3. p. 434.)

℣. 1121. *Not out of cunning*, &c.] A Ridicule on Sir *Kenelm Digby*, who relates this Story, but for the Maintenance of the *Hypotheſis*, pretends there was no Thought or Cunning in it; but as our Author ſaith, *a Train of Atoms*. (Mr. *W*.)

℣. 1129, 1130.—*Quoth he, where am I,—Alive or Dead*——]

Then gan I wex in were, [to be in Doubt.]
And ſaid, I wote well I am here,
Whether in Body or in Gooſt, [*Ghoſt*, or *Spirit*]
I not ywis, but God thou wooſt.

(*Second Book of Fame*, *Chaucer*'s *Works*, 1602, fol. 266.)

Maria (in the *Night-Walker*, *or little Thief*, act. 2.) waking from a Swoon in a Churchyard, cries out, "Mercy defend me; "*Ha*, I remember I was betray'd and ſwooned, my Heart akes, "I am wonderous hungry too; dead Bodies eat not ſure; I was

"meant

And there lies *Whachum* by my Side
Stone dead, and in his own Blood dy'd:
Oh! Oh! with that he fetch'd a *Groan*,
And fell again into a Swoon,
Shut both his Eyes, and ſtopt his Breath,
And to the *Life*, out-acted *Death*;
That *Hudibras*, to all appearing,
Believ'd him to be dead as *Herring*.
He held it now no longer ſafe,
To tarry the Return of *Raph*,
But rather leave him in the *Lurch*:
Thought he, he has abus'd our *Church*,
Refus'd to give himſelf one Firk,
To carry on the *Publick Work*:
Deſpis'd our *Synod-Men*, like Dirt,
And made their Diſcipline his Sport;
Divulg'd the Secrets of their *Claſſes*,
And their *Conventions* prov'd *high Places*;

" meant for Burial, I am frozen; Death like a Cake of Ice dwells " round about me; Darkneſs ſpreads over the World too."

♆. 1145, 1146. *Shut both his Eyes, and ſtopt his Breath,—And to the life out-acted Death.*] See the humorous Account of the Perſon who counterfeited Death to bring a *hypocondriacal* Perſon to his Senſes, who imagin'd himſelf dead, laid in a Coffin, and would neither eat nor drink 'till he was decoy'd into it by this arch Blade. See *L'Eſtrange*'s *Fables*, part 2. fab. 181. and Dr. *Dan. Turner*'s Treatiſe, *De Morbis cutaneis*, cap. 12. p. 168. from *Heywood*'s *Hierarchy of Angels*, lib. 8. p. 551. See an Account of *Baſil*'s Stratagem to gain his Miſtreſs *Quiteria* the Day ſhe was to have been married to the rich *Camacho*, *Don Quixote*, vol. 3. chap. 21. p. 201, 202, &c.) and of the *Player* at *Vitry* in *France*, who was to act the Part of a *dead Man* in 1644, and over-acted it; for when the *Necromancer* touch'd him with his *Taliſman*, as the Rules of the Play required, the inanimate Trunk could not obey, the Man being really dead. (*Turkiſh Spy*. vol. 6. book 2. chap. 10.)

♆. 1148. ——— *As dead as Herring.*] Mr. *Baily* obſerves (ſee *Dictionary* folio) that this Saying is taken from the Suddenneſs of this Fiſh's dying, after it is out of the Water.

Diſparag'd their *Tythe-Pigs*, as *Pagan*,
And ſet at nought their *Cheeſe* and *Bacon*;
Rail'd at their *Covenant*, and jeer'd
Their rev'rend Parſons, to my *Beard:*
For all which *Scandals*, to be quit
At once, this *Juncture* falls out fit.
I'll make him henceforth to beware,
And tempt my Fury, if he dare:
He muſt at leaſt hold up his Hand,
By twelve *Free-holders* to be ſcann'd;
Who by their Skill in *Palmiſtry*,
Will quickly read his *Deſtiny*;
And make him glad to read his *Leſſon*,
Or take a Turn for't at the *Seſſion:*
Unleſs his *Light* and *Gifts* prove truer
Than ever yet they did, I'm ſure;
For if he 'ſcape with Whipping now,
'Tis more than he can hope to do:
And that will diſengage my *Conſcience*
Of th' *Obligation*, in his own Senſe:
I'll make him now by Force abide
What he by gentle Means deny'd,
To give my *Honour* Satisfaction,
And right the *Brethren* in the *Action.*
This being reſolv'd, with equal Speed
And *Conduct*, he approach'd his *Steed*,
And with *Activity* unwont,
Aſſay'd the lofty *Beaſt* to mount;

℣. 1161. *Rail'd at their Covenant.*] The Independents call'd the Covenant an Almanack out of Date. *Walker's Hiſtory of Independency*, Append. to part 1. p. 2. *Pulpit guarded with ſeventeen Arguments*, &c. By *T. Hall*, 1651.

℣. 1187.

Which once atchiev'd, he ſpurr'd his *Palfry*,
To get from th' *Enemy*, and *Ralph*, free:
Left Danger, Fears, and Foes behind,
And beat, at leaſt three Lengths, the Wind.

℣. 1187, 1188.——————*He ſpurr'd his Palfry,—To get from the Enemy, and* Ralph, *free*] The Knight's Conduct on this Occaſion may be call'd in Queſtion: For the Reaſons upon which he founds it, don't ſeem to be juſtifiable, or conformable to the Practice and Benevolence of *Knights Errant*: Whenever does *Don Quixote* determine to leave *Sancho* in the Lurch, or expoſed to danger; though as often thwarted by him as *Don Hudibras* by *Ralpho?* (See one Inſtance in Proof, *Don Quixote*, vol. 3. chap. 28. p. 277.) Had the Knight made *Sidrophel*'s imagin'd Death the ſole Motive of his Eſcape, he had been very much in the right to be expeditious: But as he makes that his leaſt Concern, and ſeems to be anxious to involve his *Truſty 'Squire* in Ruin, out of a mean Spirit of Revenge; this Action cannot but appear deteſtable in the Eye of every Reader: Nothing can be ſaid in Favour of the Knight, but that he fancied he might juſtly retort upon *Ralpho* (in *Practice*) that Doctrine, which he had elaborately inculcated in *Theory*: That an innocent Perſon might in Juſtice be brought to ſuffer for the Guilty.

By what has been ſaid let it not be inferr'd, that the Poet's Judgment is impeach'd; No! he has hereby maintain'd an exact Uniformity in the Character of his Hero, and made him ſpeak, and act correſpondent to his Principles. (Mr. *B.*)

* An Heroical

EPISTLE

OF

HUDIBRAS to SIDROPHEL.

Ecce iterum Criſpinus ——

WELL! *Sidrophel*, though 'tis in vain
To tamper with your crazy Brain,
With trepanning of your Skull,
As often as the *Moon*'s at *Full*:
'Tis not amiſs, e're y' are giv'n o'er,
To try one deſp'rate Med'cine more:
For where your Caſe can be no worſe,
The deſp'rat'ſt is the wiſeſt Courſe.

* This Epiſtle was publiſh'd ten Years after the third Canto of this ſecond Part, to which it is now annex'd, namely, in the Year 1674, and is ſaid in a Key to a burleſque Poem of Mr. *Butler*'s, publiſh'd 1706, p. 13. to have been occaſioned by Sir *Paul Neal*, a conceited Virtuoſo, and Member of the *Royal Society*, who conſtantly affirm'd that Mr. *Butler* was not the Author of *Hudibras*, which occaſion'd this Epiſtle; and by ſome he has been taken for the real *Sidrophel* of the Poem. This was the Gentleman who, I am told, made a great Diſcovery of an Elephant in the Moon, which upon Examination proved to be no other than a Mouſe, which had miſtaken it's Way, and got into his Teleſcope. For a further Account of him, ſee *The Examen of the complete Hiſtory*. By *Roger North*, Eſq; p. 60.

℣. 3. *Without trepanning of your Skull.*] A Surgeon's Inſtrument to cut away any Part of a Bone, particularly in Fractures of the Skull, call'd *Trepanum*. *Quincy*'s *Phyſical Dictionary*, p. 432. *Baily*'s *Dictionary*.

Is't poſſible that you, whoſe Ears
Are of the Tribe of *Iſſachar*'s,
And might (with equal Reaſon) either
For Merit, or Extent of Leather,
With *William Pryn*'s, before they were
Retrench'd, and crucify'd, compare,
Shou'd yet be deaf againſt a Noiſe
So roaring as the publick Voice?
That ſpeaks your Virtues free, and loud,
And openly in ev'ry Crowd,
As loud as one that ſings his Part
T' a Wheel-Barrow, or Turnip-Cart,
Or your new nick-nam'd old Invention
To cry Green-Haſtings with an Engine;
(As if the Vehemence had ſtunn'd,
And torn your Drum-Heads with the Sound)

℣. 10. *Are of the Tribe of* Iſſachar's.] Explain'd *Geneſ.* xlix. 14.

℣. 12.——————*Or Extent of Leather.*] His Ears did not extend ſo far as that witty Knave's, who bargain'd with a Seller of Lace in *London*, for ſo much fine Lace as would reach from one of his Ears to the other. When they had agreed, he told her that he believ'd ſhe had not quite enough to perform the Covenant, for one of his Ears was nail'd to the Pillory at *Briſtol*. (See Sir *Fra. Bacon*'s *Apophthegms Reſuſcitatio*, 3d edit. p. 231. *Joe Miller*'s *Jeſts*.) Or the Ears of Mr. *Oldham*'s *Ugly Parſon*, (ſee *Remains*, 1703, p. 116.) of which he obſerves, "That they re-"ſemble a Country Juſtice's *Black-Jack*.——He's as well hung "as any Hound in the Country: His ſingle Self might have ſhown "with *Smec*, and all the Club of Divines:—You may pare enough "from the Sides of his Head, to have furniſh'd a whole Regi-"ment of *Roundheads*: He wears more there, than all the Pil-"lories in *England* ever have done. *Mandevile* tells us of a "People ſomewhere, that uſed their Ears for Cuſhions: He has "reduc'd the *Legend* to a Probability: A Servant of his (that "could not conceal the *Midas*) told me lately in private, that "going to Bed. he binds them to his Crown, and they ſerve him "for quilted Night Caps." (See ſome remarkable Accounts of Ears, Dr. *Bulwer*'s *Artificial Changeling*, ſc. 8. p. 141.)

℣. 35.

And 'cauſe your Folly's now no News,
But overgrown, and out of Uſe,
Perſwade yourſelf there's no ſuch Matter,
But that 'tis vaniſh'd out of Nature;
When Folly, as it grows in Years,
The more extravagant appears;
For who but you could be poſſeſt
With ſo much Ignorance, and Beaſt,
That neither all Mens Scorn, and Hate,
Nor being laugh'd and pointed at,
Nor bray'd ſo often in a Mortar,
Can teach you wholeſom Senſe, and Nurture;
But (like a Reprobate) what Courſe
Soever's us'd, grow worſe and worſe?
Can no Transfuſion of the Blood,
That makes Fools Cattle, do you good?
Nor putting Pigs t' a Bitch to nurſe,
To turn 'em into Mungrel-Curs,

℣. 35. *Nor bray'd ſo often in a Mortar.*] *Bray a Fool in a Mortar*—is one of *Solomon*'s *Proverbs.* (xxvii. 22.) 'Tis reported that *Anaxarchus* was pounded in a Mortar at the Inſtance of *Nicocreon* the Tyrant of *Cyprus.*

Aut ut *Anaxarchus* pilâ minuaris in altâ,
Jactaque pro ſolitis frugibus oſſa ſonent.
Ovidii Ibis, 571, 572.

Ad quem locum vetus *Scholiaſtes: Anaxarchus* in mortario poſitus fuit, ut ſicut ſinapi contritus. Vide Plura *Diogenis Laertii de Vit. Phil.* lib. 9. Segm. 58, 59. *Ægidii Menagii* Obſervat. See an Account of his couragious Behaviour upon that Occaſion. *Montaigne*'s *Eſſays,* book 2. chap. 2. p. 24.

'Tis a Puniſhment, I believe, no where practiſed but in *Turky,* and there but in one Inſtance, " When the *Muſti* (or *chief Prieſt*) " is convicted of Treaſon, he is put in a Mortar in the ſeven " Towers, and there pounded to death. (See *Prince* Cantemir's *Growth,* &c. *of the* Ottoman Empire, p. 37. Sir *Paul Ricaut*'s *State of the* Ottoman Empire, *&c.* book 2. chap. 4. p. 204)

℣. 41, 42. *Nor putting Pigs t' a Bitch to nurſe,—To turn 'em into Mungrel-Curs.*] A remarkable Inſtance of this Kind is made mention of by *Giraldus Cambrenſis,* (*Itinerar. Cambriæ,* lib. 1. *Cam-*

Put you into a Way, at leaſt,
To make yourſelf a better Beaſt?
Can all your critical Intrigues,
Of trying ſound from rotten Eggs;
Your ſev'ral new-found Remedies
Of curing Wounds, and Scabs in Trees;
Your *Arts* of *Fluxing* them for *Claps*,
And purging their infected *Saps*;
Recov'ring Shankers, Cryſtallines,
And Nodes and Botches in their Rinds,
Have no Effect to operate
Upon that duller Block, your Pate?
But ſtill it muſt be lewdly bent
To tempt your own due Puniſhment;
And, like your whimſy'd Chariots draw,
The Boys to courſe you without Law;
As if the Art you have ſo long
Profeſt, of making old *Dogs* young,

deni Anglic. Normanic. &c. 1603. p. 825.) of a hunting Sow that had ſuck'd a Bitch. Contigit autem in his noſtris diebus—— quod & notabile cenſui, ſuillam ſilveſtrem, quæ canem forte lactaverat, odoris equis naribus ſagacem: cujus mamillis appoſita fuerat: adultam in ferarum perſecutione ad miraculum uſque fuiſſe pervalidam; adeo quidem ut moloſſis hâc natura juvante, tam inſtitutis, quam inſtructis, odorum ſagacitate longe præſtantior inveniretur. Argumentum, tam hominem, quam animal quodlibet, ab illâ cujus lacte nutritur, naturam contrahere.

℣. 59, 60. *As if the Art you have ſo long — Profeſt, of making old Dogs young.*] Alluding to the Transfuſion of Blood from one Animal to another.

The following Inſtances I meet with in the *Philoſophical Tranſactions*:

" I was preſent when Mr. *Gayant* ſhew'd the Transfuſion of the Blood, putting that of a *young Dog* into the Veins of an *old*, who, two Hours after, did leap and friſk. (*Extract of a Letter, written from* Paris, *containing the Account of ſome Effects of the Tranſfuſion of Blood. Philoſophical Tranſactions*, June 3, 1667. Num. 26. vol. 1. p. 479.) See further Accounts of the Methods of transfuſing Blood out of one Animal into another. (*Philoſo-*

In you, had Virtue to renew
Not only Youth, but Childhood too.
Can you, that underſtand all Books,
By judging only with your Looks,
Reſolve all Problems with your Face,
As others do with *B*'s and *A*'s;
Unriddle all that Mankind knows
With ſolid bending of your Brows;
All Arts and Sciences advance,
With ſcrewing of your Countenance;
And with a penetrating Eye,
Into th' abſtruſeſt Learning pry;
Know more of any Trade b' a Hint,
Than thoſe that have been bred up in't;
And yet have no Art, true or falſe,
To help your own bad Naturals?
But ſtill the more you ſtrive t' appear,
Are found to be the wretcheder:
For Fools are known by looking wiſe
As Men find Woodcocks by their Eyes.
Hence 'tis that 'cauſe y' have gain'd o' th' *College*
A quarter Share (at moſt) of Knowledge,
And brought in none, but ſpent Repute,
Y' aſſume a Pow'r as abſolute

phical Tranſactions, num. 19. vol. 1. p. 352. num. 20. p. 353, *&c.* num. 22. p. 387. num 25. p. 451. num. 27. p. 489, *&c.* num. 28. p. 517. A remarkable Experiment of this Kind, *ibid.* p. 521. num 30. p. 557, *&c.* See the Effects of transfuſing the Blood of four *Weathers* into a Horſe, of twenty-ſix Years old, which gave him much Strength, and a more than ordinary Stomach, *ibid.* p. 559. Of a *Spaniſh Bitch* of twelve Years old, which, upon the Transfuſion of *Kid's Blood*, grew vigorous and active; and even grew proud in leſs than eight Days, *ibid.* p. 562. And num. 32. p. 617. of the Cure of an inveterate Frenzy by the Transfuſion of Blood. (See the Antiquity of this Practice, *Philoſophical Tranſactions*, num. 37. vol. 2. p. 731. num. 42. p. 840. vol. 3. num. 54. p. 1075.

To judge, and cenſure, and controul,
As if you were the ſole Sir *Poll*;
And faucily pretend to know
More than your Dividend comes to:
You'll find the Thing will not be done
With Ignorance and Face alone:
No, though y' have purchas'd to your Name,
In Hiſtory, ſo great a Fame;
That now your Talent's ſo well known,
For having all Belief out-grown,
That ev'ry ſtrange prodigious Tale,
Is meaſur'd by your *German* Scale —
By which the *Virtuoſi* try
The Magnitude of ev'ry Lie,
Caſt up to what it does amount,
And place the bigg'ſt to your Account.
That all thoſe Stories that are laid
Too truly to you, and thoſe made,

℣. 86. *As if you were the ſole Sir* Poll.] Sir *Politique would be*, a Name in *Ben Johnſon*'s Play, call'd, *Volpone, or the Fox*. A ridiculous Pretender to Politicks. (Mr. *W.*)

℣. 91, 92. *No, though y' have purchas'd to your Name, — In Hiſtory, ſo great a Fame.*] Theſe two Lines I think plainly diſcover, that *Lilly* (and not Sir *Paul Neal*) was here laſh'd under the Name of *Sidrophel:* For *Lilly*'s Fame abroad was indiſputable. Mr. *Strickland*, who was many Years Agent for the Parliament, in *Holland*, thus publiſhes it: "I came purpoſely into the Committee "this Day, to ſee the Man, who is ſo famous in thoſe Parts, "where I have ſo long continued: I aſſure you his Name is famous "all over *Europe*, I came to do him Juſtice." (*Lilly*'s *Life*, p. 71.) *Lilly* is alſo careful to tell us, that the King of *Sweden* ſent him a Gold Chain and Medal worth about 50 *l.* for making honourable Mention of his Majeſty in one of his Almanacks: Which, he ſays, was tranſlated into the Language ſpoke at *Hamburgh*, and printed, and cry'd about the Streets as it was in *London*. (*Life*, p. 75. *Thurloe*'s *State-Papers*, vol. 6. p. 656.) Thus he trumpets to the World, the Fame he acquired by his infamous Practices, if we may credit his own Hiſtory. (Mr. *B.*)

Are now ſtill charg'd upon your Score,
And leſſer Authors nam'd no more.
Alas! that Faculty betrays
Thoſe ſooneſt, it deſigns to raiſe;
And all your vain Renown will ſpoil,
As Guns o'ercharg'd the more recoil;
Though he that has but Impudence,
To all Things has a fair Pretence;
And put among his Wants, but Shame,
To all the World may lay his Claim:
Though you have try'd that nothing's born
With greater Eaſe than publick Scorn,
That all Affronts do ſtill give Place
To your impenetrable Face;
That makes your Way through all Affairs,
As Pigs through Hedges creep with theirs:
Yet as 'tis counterfeit, and Braſs,
You muſt not think 'twill always paſs;
For all Impoſtors, when they're known,
Are paſt their Labour, and undone.
And all the beſt that can befal
An artificial Natural,

Is

ỳ. 105.——*Betrays. Deſtroys* in all the Editions I have ſeen.

ỳ. 124. *An artificial Natural.*] There were many ſuch in thoſe Times. See *Abel*'s Character in Sir *Robert Howard*'s *Committee*; and Sir *John Birkenhead*'s *Bibliotheca Parliamenti*, done into *Engliſh* for the *Aſſembly of Divines*, 1653. p. 4. N 40. where he ſpeaks of the *artificial Changeling*. Sir *Roger L'Eſtrange*, in his Apology, p. 65. obſerves, of *Miles Corbet*, a Man famed in thoſe Times, "that he perſonated a Fool, or a Devil, without the Charge "either of Habit, or Vizor." Mr. *Gayton* (in his Notes upon *Don Quixote*, book 3. chap. 11. p 144.) mentions a Mimick upon the Stage, who ſo lively perſonated a Changeling, that he could never after compoſe his Face to the Figure it had, before he undertook that Part.

Is that which Mad-men find, as ſoon
As once they're broke looſe from the *Moon*,
And Proof againſt her Influence,
Relapſe to e'er ſo little Senſe,
To turn ſtark Fools, and Subjects fit
For Sport of Boys, and Rabble-wit.

HUDIBRAS.

The Third and Laſt PART.

The ARGUMENT of THE FIRST CANTO.

The Knight and Squire reſolve at once,
The one the other to renounce,
They both approach the Lady's Bower,
The Squire t' inform, the Knight to wooe her.
She treats them with a Maſquerade,
By Furies and Hobgoblins made:
From which the Squire conveys the Knight,
And ſteals him, from himſelf, by Night.

CANTO I.

'TIS true, no Lover has that Pow'r
T' enforce a deſperate Amour,
As he that has two *Strings* t' his *Bow*,
And burns for *Love* and *Money* too;
For then he's brave and reſolute,
Diſdains to render in his Suit,

[We are now come to the Third Part of *Hudibras*, which is conſiderably longer than either the Firſt, or the Second: and yet can the ſevereſt Critic ſay, that Mr. *Butler* grows inſipid in his Invention, or faulters in his Judgment? No; he ſtill continues to ſhine in both theſe Excellencies; and to manifeſt the Extenſiveneſs of his Abilities, he leaves no Art untry'd to ſpin out theſe Adventures to a Length proportionable to his Wit and Satyr. I dare ſay, the Reader is not weary of him; nor will he be ſo at the Concluſion of the Poem: And the Reaſon is evident, becauſe this laſt Part is as fruitful of Wit and Humour as the former; and a poetic Fire is equally diffuſed through the whole Poem, that burns every where clearly, and every where irreſiſtibly. (Mr. *B.*)

Has all his *Flames* and *Raptures* double,
And *hangs*, or *drowns*, with half the trouble;
While thoſe who ſillily purſue
The ſimple, downright Way and true,
Make as unlucky Applications,
And ſteer againſt the Stream, their Paſſions:
Some forge their *Miſtreſſes* of *Stars*;
And when the Ladies prove averſe,
And more untoward to be won,
Than by *Caligula* the *Moon*,
Cry out upon the Stars for doing
Ill Offices, to croſs their *wooing*;
When only by themſelves they're hindred,
For truſting *thoſe they made her Kindred*;
And ſtill, the harſher and hide-bounder
The Damſels prove, become the fonder.

℣. 15, 16. *And more untoward to be won,—Than by* Caligula *the Moon.*] * *Caligula* was one of the Emperors at *Rome*, Son of *Germanicus* and *Agrippina*. He would needs paſs for a God, and had the Heads of the ancient Statues of the Gods taken off and his own placed on in their Stead, and uſed to ſtand between the Statues of *Caſtor* and *Pollux* to be worſhipped; and often bragg'd of lying with the *Moon*. (Vide *Suetonii Caligul.* cap. 22. *Philonis Judæi*, lib. 2. *de Legatione ad Caium, Colon: Allobrog.* 1613, p. 776, 777. Mr. *Fenton's Obſervations upon Mr.* Waller's *Poems*, 87.

℣. 20. *For truſting thoſe they made her Kindred.*] The meaning of this fine Paſſage is, That when Men have flatter'd their Miſtreſſes ſo extravagantly, as to make them Goddeſſes, they are not to be ſurpriz'd, if their Miſtreſſes treat them with all that Diſtance and ſeverity, which Beings of a ſuperior Order, think their Right towards inferior Creatures; nor have the Reaſon to complain of what is but the Effect of their own indiſcretion. (Mr. *W.*)

See this exemplified in the Character of *Flavia*, in the *Tatler*, (N°. 139.) who obſerves, that at that Time, there were three Goddeſſes in the *New-Exchange*; and two Shepherdeſſes that ſold Gloves in *Weſtminſter-Hall*; and in *Shakeſpear's Troilus* and *Creſſida*, act 3. vol. 7. p. 61.

℣. 23,

For what mad Lover ever dy'd,
To gain a ſoft and gentle *Bride?*
Or for a Lady tender-hearted,
In *purling Streams*, or *Hemp* departed?
Leap'd headlong int' *Elyſium*,
Through th' Windows of a *dazling Room?*
But for ſome croſs ill-natur'd Dame,
Th' am'rous Fly burnt in his *Flame.*
This to the *Knight* could be no *News*,
With all Mankind ſo much in uſe;
Who therefore took the wiſer Courſe,
To make the moſt of his *Amours*,
Reſolv'd to try all ſorts of Ways,
As follows in due *Time* and *Place.*
No ſooner was the bloody Fight,
Between the *Wizard* and the *Knight*,
With all th' Appurtenances, over,
But he relaps'd again t' a *Lover:*
As he was always wont to do,
When h' had diſcomfited a Foe;

℣. 23, 24, 25, 26. *For what mad Lover never dy'd—To gain a ſoft and gentle Bride?—Or for a Lady tender-hearted,—In purling Streams, or Hemp departed?*] See an Account of the *Lover's Leap*, from the Promontory of *Acarnania*, called *Leucate*; (*Spectator*, N°. 222. 227.) and of the ſeveral Perſons who took that Leap, their Reaſons for ſo doing, and their good or bad Succeſs. (Ibid. N°. 223.)

℣. 41, 42. *As he was always wont to do,—When h' had diſcomfited a Foe.*] The Knight had been ſeiz'd with a Love-Fit, immediately after the imaginary Victory at the Bear-baiting. (Part 1. Canto 3. ℣. 372, *&c.*) And the Conqueſt he had gained in his late deſperate Engagement with *Sidrophel*, has now the ſame Effect upon him: This Humour will appear very natural and polite, if the Opinion he had of Women be right; which he declares in a vain-glorious Soliloquy upon his firſt Victory; for which I beg Leave to refer the Reader to part 1. canto 3. p. 381, *&c.*

As a Conſequent of this principle, the Knight whenever he obtain'd a Victory, (or fancy'd ſo, which to him, and *Don Quixote* was

And us'd the only *Antique Philters*,
Deriv'd from old *Heroick Tilters*.
But now triumphant, and victorious,
He held th' Atchievement was too glorious
For ſuch a Conqueror, to meddle
With *Petty Conſtable*, or *Beadle*:
Or fly for Refuge to the *Hoſteſs*,
Of th' Inns of Court and Chancery, *Juſtice*:
Who might, perhaps, reduce his Cauſe
To th' *Ordeal Trial* of the Laws;

was as good) he wildly thought himſelf poſſeſs'd of all thoſe Endowments; and from thence ſtrongly imagined his Amours would be irreſiſtible. 'Tis true, he gain'd but a few Victories, and therefore 'tis no Wonder his Heart was elated with Hopes of gaining the Widow, and his Imagination rais'd to an enthuſiaſtic Claim of Glory, when he was favour'd by Fortune. Thus upon his firſt Victory he was *Cock-a-hoop*, and thought.

——— —*H' had done enough to purchaſe*
Thankſgiving Day amongſt the Churches;
Wherein his Mettle and brave Worth,
Might be explain'd by Holder-forth.

And he is now poſting away with full Speed to his Miſtreſs, upon his ſecond Victory, boldly to demand her Perſon, and Poſſeſſions. (Mr. *B.*)

℣. 43. *And us'd*, &c.] *And us'd as*, in edit. 1678. * *Philters* were Love Potions, reported to be much in requeſt in former Ages; but our true *Knight-Errant* Hero made uſe of no other, but what his noble Atchievements by his Sword produced."

℣. 51, 52. *Who might perhaps reduce his Cauſe,—To th' Ordeal Trial of the Laws.*] There were four Sorts of *Ordeal*, the firſt by Camp, Fight, or Combat; the ſecond by Iron made hot; the third by hot Water; and the fourth by cold. To the ſecond Sort it was that *Emma*, Mother to King *Edward* the *Confeſſor*, ſubmitted, when ſuſpected of Incontinency with *Alwin*, Biſhop of *Wincheſter*; who when ſhe had paſs'd nine hot Plowſhares blindfolded without Hurt, ſhe left ſo many Manours to the Cathedral of *Wincheſter*. (See Sir *Thomas Ridley*'s *View of the Civil Law*, part 1. p. 116. edit. 8°. *Lambard*, under the Word *Ordalium*.) King *Edward* repenting the Injury he had done his Mother, gave to the ſame Church the Iſle of *Portland*, and other Poſſeſſions. (See *Robert* of *Glouceſter*'s *Chronicle*, by *Hearne*, p. 334, 340. *Echard*'s *Hiſtory of* England, vol. 1. p. 118.) See a further

Where none eſcape, but ſuch as branded
With red-hot Irons have paſt *bare-handed*;
And if they cannot read one *Verſe*
I' th' Pſalms, muſt ſing it, and that's worſe.

further Account of the ſeveral Kinds of Trial by *Ordeal*. (*Spelmanni Gloſſar.* 1664. p. 435. *Verſtegan's Reſtitution of decay'd Intelligence, Ed. Antwerp.* 1605. p. 63, *&c.* Dr. *Howel's Inſtitut. of General Hiſtory*, &c. part 4. ch. 2. ſect. 10. p. 257. 324, *&c. Hiſtory of remarkable Trials of* Great Britain in 8°. 1715. p. 1, to 17 incluſive. Vid. *Officium Ordalii: Append. ad Faſcicul. Rer. expetend. & fugiend. e Textu Roffenſi*, p. 903, *&c.*)

℣. 55, 56. *And if they cannot read one Verſe—I'th'* Pſalms, *muſt ſing it,*————] By this is meant the *Benefit of Clergy*, which is a Thing often mention'd, and as little underſtood; for which Reaſon, it may not be amiſs to explain the Riſe and Meaning of it. In old Times few Perſons were bred to Learning, or could read, but thoſe who were actually in Orders, or educated for that Purpoſe: ſo that if ſuch a Perſon was arraign'd before a temporal Judge for any Crime, (the Puniſhment whereof was Death) he might pray his Clergy, that was to have a *Latin Bible* in a black *Gothic Character* deliver'd to him; and if he could read (not ſing as the Poet ſays) in a Place where the Judge appointed, which was generally in the *Pſalms*, the *Ordinary* thereon certified *Quod legit*, and the Criminal was ſaved, as being a Man of Learning, and might therefore be uſeful to the Public; otherwiſe he was ſure to be hang'd. This Privilege was granted in all Offences but High Treaſon and Sacrilege. (Ex quibuſdam feloniis ex acerrimo genere non exiſtentibus, mortis judicium effugiant rei literariæ experti; ſi legentes clericos ſe eſſe profiteantur; clericali ordini ita olim indultum eſt, fœminis interea repudiatis, uti ordinis illius minimè capacibus, *Spelmanni Gloſſar.* ſub voc. *Felo, Felonià, & Fullonia*, p. 214.) till after the Year 1350. and was ſo great, that if a Criminal was condemned at one Aſſize, becauſe he could not read; and was repriev'd to the ſubſequent Aſſize, he might again demand this Benefit, either then, or even under the *Gallows*; and if he could then read, he was of courſe to be pardon'd; of which there is an Inſtance in Queen *Elizabeth*'s Time. It was at firſt extended, not only to the Clergy, but to any other Perſon, who could read; who muſt however declare that he vowed, or was reſolv'd to enter into Orders: But as Learning increas'd, this Benefit of the Clergy was reſtrained by ſeveral Acts of Parliament, and now is wholly taken away, the Benefit being allowed in all *Clergyable Felonies*. (Dr. *B.* Mr. *B.*)

In *Hudibras*'s Days, they uſed to ſing a Pſalm at the Gallows; and therefore he that by not being able to read a Verſe in the *Pſalms*,

He therefore judging it below him,
To tempt a Shame the *Devil might owe him*,
Reſolv'd to leave the 'Squire for *Bail*
And *Mainprize* for him, to the *Gaol*,
To anſwer, with his Veſſel, all
That might diſaſtrouſly befall;
And thought it now the fitteſt Juncture
To give the Lady a Rencounter,
T' acquaint her with his Expedition,
And Conqueſt o'er the *fierce Magician*:
Deſcribe the Manner of the Fray,
And ſhew the Spoils he brought away;
His bloody *Scourging* aggravate,
The Number of the Blows, and Weight;

Pſalms, was condemn'd to be hang'd, muſt ſing, or at leaſt hear a Verſe ſung under the Gallows before he was turn'd off. Mr. *Cotton* alludes to this in the following Lines.

Ready, when Dido *gave the Word,*
To be advanc'd into the Halter,
Without the Benefit on's Pſalter. (*Virgil's Traveſtie*,
Then, cauſe ſhe would to part the ſweeter, book 4. p. 145.)
A Portion have of Hopkins *Metre,*
As People uſe at Execution,
For the Decorum of Concluſion,
Being too ſad to ſing, ſhe ſays.
(*Cotton*, ibid. p. 145.)

'Tis reported of one of the Chaplains to the famous *Montroſe*, that being condemn'd in *Scotland* to die, for attending his Maſter in ſome of his glorious Exploits; and being upon the Ladder, and order'd to ſet out a Pſalm, expecting a Reprive, he named the 119th Pſalm, (with which the Officers attending the Execution complied, the *Scots Preſbyterians* being great *Pſalm-Singers*) and 'twas well for him he did ſo; for they had ſung it half through, before the *Reprieve* came; any other Pſalm would have hang'd him.

℣. 59. *Reſolv'd to leave the Squire for Bail.*] See Note on Verſe 1198. of the preceding *Canto*, and *Sancho Pancha*'s Complaint againſt *Don Quixote*, in the *Braying* Adventure, vol. 3. chap. 28. p. 278.

℣. 85,

All which might probably ſucceed,
And gain Belief, h' had done the Deed.
Which he reſolv'd t' enforce, and ſpare
No pawning of his Soul, to ſwear:
But rather than produce his Back,
To ſet his Conſcience on the Rack;
And in purſuance of his urging
Of Articles perform'd, and Scourging,
And all things elſe, upon his Part,
Demand Deliv'ry of her Heart,
Her Goods, and Chattles, and good Graces,
And Perſon, up to his Embraces.
Thought he, the ancient *Errant Knights*
Won all their Ladies Hearts in *Fights:*
And cut whole Giants into Fitters,
To put them into amorous Twitters;
Whoſe ſtubborn Bowels ſcorn'd to yield,
Until their *Gallants* were half kill'd:

℣. 85, 86. *And cut whole Giants into Fitters,—To put them into am'rous Twitters.*] In what high Eſteem with their Miſtreſſes upon this Principle, muſt the *Knight of the burning Sword* have been, who with a ſingle Back-ſtroke cut in ſunder two fierce and mighty Giants. (*Don Quixote*, vol. 1. p. 4.) or *Don Felixmarte*, of *Hircania*, who with one ſingle Back-ſtroke cut five ſwinging Giants off by the Middle, like ſo many Bean-Stalks: (*Don Quixote*, vol. 2. part 1. p. 60.) or *Uffo*, whoſe monumental Inſcription we meet with (*Turkiſh Spy*, vol. 5. book 4. letter 13.) in the following Words. "I *Uffo*, fighting for my Country, with my "own Hand kill'd thirty-two Giants, and at laſt being kill'd by "the Giant *Rolvo*, my Body lies here:" or *Hycophrix*, (commonly call'd *Hycothrift*) who with an Axle tree for a Sword, and a Cart-wheel for a Buckler, is ſaid to have kill'd two Giants, and to have done great Service for the common People, in the Fenny Part of *England*. (See Mr. *Hearne*'s *Gloſſary* to *Robert* of *Glouceſter*, p. 640.)

℣. 87, 88. *Whoſe ſtubborn Bowels ſcorn'd to yield,—Until their Gallants were half kill'd.*] See an Account of *Phelis*'s ſending *Guy* Earl of *Warwick* out upon Adventures. (*Famous Hiſtory of* Guy *Earl of* Warwick, Canto 2, and Canto 7.)

But when their Bones were drub'd ſo ſore,
They durſt not *wooe one Combat* more,
The Ladies Hearts began to melt,
Subdu'd by Blows their Lovers felt.
So *Spaniſh Heroes* with their Lances,
At once wound *Bulls*, and *Ladies Fancies*:
And he acquires the nobleſt Spouſe
That widows greateſt Herds of Cows;
Then what may I expect to do,
Wh' have quell'd ſo vaſt a *Buffalo?*
Mean while, the *Squire* was on his Way,
The *Knight*'s *late Orders* to obey:
Who ſent him for a *ſtrong Detachment*
Of *Beadles*, *Conſtables*, and *Watchmen*,
T' attack the *Cunning-man*, for Plunder
Committed falſly on his Lumber;
When he, who had ſo lately ſack'd
The Enemy, had done the Fact,
Had rifled all his Pokes, and Fobs
Of *Gimcracks*, *Whims*, and *Jiggumbobs*,

ỳ. 89, 90, 91. *But when their Bones were drub'd ſo ſore,—They durſt not wooe one Combat more,—The Ladies Hearts began to melt.*] See a Banter upon Knights Errant, and their hard-hearted Miſtreſſes, *Spectator*, N°. 99. Don *Quixote* obſerves, (vol. 1. p. 66.) "That a Knight Errant muſt never complain of his Wounds, "though his Bowels were dropping out through them."

ỳ. 93. *So Spaniſh Heroes with their Lances*, &c.] * The young *Spaniards* ſignaliz'd their Valour before the *Spaniſh* Ladies at *Bull Feaſts*, which often proved very hazardous, and ſometimes fatal to them. It is perform'd by attacking of a wild Bull, kept up on Purpoſe, and let looſe at the Combatant; and he that kills moſt, carries the Laurel, and dwells higheſt in the Ladies Favour." See a large Account of their *Bull Feaſts* in Confirmation. (*Lady*'s *Travels into* Spain, part 3, letter 10.)

ỳ. 98.——*Quell'd ſo vaſt a Buffalo.*] A wild *American* Ox.

ỳ. 108.————*And Jiggumbobs.*] Another Name for *Trinkets*, or *Jimcracks*. (Dr. *B.*)

Which he by Hook, or Crook, had gather'd,
And for his own Inventions father'd:
And when they ſhou'd, at *Gaol Delivery*,
Unriddle one another's Thievery,
Both might have Evidence enough,
To render neither Halter-proof:
He thought it deſperate to tarry,
And venture to be *acceſſary*:
But rather wiſely ſlip his Fetters,
And leave them for the *Knight*, his *Betters*.
He call'd to mind th' unjuſt foul Play
He would have offer'd him that Day.
To make him curry his own Hide,
Which no Beaſt ever did beſide,
Without all poſſible Evaſion,
But of the *Riding Diſpenſation*.
And therefore much about the Hour,
The *Knight* (for Reaſons told before)
Reſolv'd to leave him to the Fury
Of *Juſtice*, and an *unpack'd Jury*.
The *Squire* concurr'd t' abandon him,
And ſerve him in the ſelf-ſame Trim;

ỳ. 115, 116. *He thought it deſperate to tarry,— And venture to be acceſſary.*] *Acceſſory* (by Statute) a Perſon who encourages, adviſes and conceals an Offender, who is guilty of Felony by Statute. (*Baily. Jacob's Law Dictionary.*)

ỳ. 129, 130. *The Squire concurr'd to abandon him,— And ſerve him in the ſelf-ſame Trim.*] I fear the Poet has rendred himſelf obnoxious to cenſure in this Place, where he has made the Conduct of *Ralph* unnatural, and improbable. For no ſooner had the Knight learnt, that *Whachum* was the Thief, and *Sidrophel* the Receiver of his Cloak, &c. but he diſpatches *Ralpho* for a Conſtable, which was a prudent and a lawful Action; and we are told, that the Squire immediately obey'd him. But why he ſhould in the way apprehend any Danger from, or decline performing ſo dutiful and neceſſary a piece of Service, is ſtrange and unaccountable. The Encounter between the Knight and *Sidrophel* happen'd after *Ralph*'s Departure: ſo that if the Knight's

T' acquaint the *Lady* what h' had done,
And what he meant to carry on;
What *Project* 'twas he went about,
When *Sidrophel* and he fell out:
His firm and ſtedfaſt Reſolution,
To ſwear her to an *Execution*;

Proceedings were illegal, he could not fear any thing from thence, becauſe he was not only innocent, but ignorant of them: And as for *Sidrophel* and his *Zany*, he was certain they were notorious Offenders, from *Sidrophel*'s own Confeſſion. Beſides, he was ſenſible, that he had left the Knight in a critical Situation, guarding his two Priſoners, who, he might be ſure, would leave no Means untry'd to annoy their Enemy, and make their Eſcape: It thence became *Ralpho* to be dutiful and expeditious in relieving his Maſter out of ſuch imminent Danger; his Conduct to the contrary is therefore unnatural. What the Poet ſays in the Lines before us, can be no Excuſe for *Ralpho*: And let me obſerve, they are inconſiſtently urg'd in his Favour; becauſe the Knight's private Determination for the intended Ruin of him, muſt be entirely unknown to one that was abſent, which was *Ralpho*'s Caſe. As it therefore does not appear that he had, or cou'd poſſibly have any Intelligence of the Knight's Deſigns, what Reaſon can be given to juſtify his deſerting his Maſter at this Juncture, and revealing his Intrigues to his Miſtreſs? It is true, indeed, it was neceſſary ſhe ſhould be inform'd of them, that the Hypocriſy and Odiouſneſs of ſuch a Character might be openly detected by a Lady; and with a good-natur'd Reader, this Neceſſity may palliate the marvellous Method of ſupplying it; and perhaps it may be ſaid, That *Ralpho*'s Service was voluntary and free; or that he was rather a Companion, than Servant to Sir *Hudibras*: But this will not excuſe him: For as ſoon as he enter'd himſelf as a Squire to a Knight Errant, the Laws of Chivalry (which the Poet ſhould have adhered to) obliged him not to quit his Arms, nor his Service, without the Knowledge and Approbation of his Knight, to whoſe *Beheſts* he ought to have been obedient and truſty. And accordingly we find *Sancho* very often ſoliciting Don *Quixote* for his Permiſſion to return to *La Mancha*; and no one will ſay, That the Rules of Knighthood are not there exactly delineated. Nothing that I know of, can be urg'd in Defence of the Poet, but that he has profeſſedly drawn the Character of his *Heroes* odd and prepoſterous, and conſequently, that he might repreſent them ſo in their Actions; to conſerve a poetical Uniformity in both; and in particular he attributes to *Ralpho* in this Scene, that wonderful Sagacity, Fore-ſight, Fore-knowledge and Revelation, which his *Sect* arrogantly pretended to: So that if we will

diſpenſe

To pawn his inward Ears to marry her,
And bribe the Devil himſelf to carry her.
In which both dealt, as if they meant
Their *Party-Saints* to repreſent,
Who never fail'd, upon their ſharing,
In any proſperous *Arms-bearing*,
To lay themſelves out, to ſupplant
Each other *Couſin-German Saint*.
But e're the *Knight* could do his Part,
The '*Squire* had got ſo much the Start,
H' had to the Lady done his Errand,
And told her all his Tricks afore-hand.
Juſt as he finiſh'd his Report,
The *Knight* alighted in the Court;
And having ty'd his Beaſt t' a Pale,
And take Time for both to Stale,
He put his Band and Beard in Order,
The ſprucer, to accoſt, and board her;

diſpenſe with theſe ſupernatural Qualifications in *Ralpho*, they, and they only, will ſolve the preſent Difficulties. (Mr. *B.*)

℣. 137. *To pawn*, &c.] * His *exterior Ears* were gone before, and ſo out of Danger; but by *inward Ears* is here meant his Conſcience."

℣. 140. *Their Party-Saints to repreſent.*] This is to ſet forth the wicked Tricks of all Parties of thoſe pretended Saints, who were as ready to ſupplant and betray one another; as they were to ſupplant their profeſſed Enemies. (Dr. *B.*)

The Saints in Maſquerade would have us
Sit quietly, whilſt they enſlave us;
And what is worſe, by Lyes and Cants,
Would trick us to believe them Saints;
And though by Fines and Sequeſtration,
They've pillag'd and deſtroy'd the Nation,
Yet ſtill they bawl for Reformation.
Butler's Mem. of the Years 1649-50 *Remains.*

℣. 154. *The ſprucer, to accoſt, and board her.*] So *Petruchio* in *Shakeſpear's Taming the Shrew*, act 1. vol. 2. p. 292.

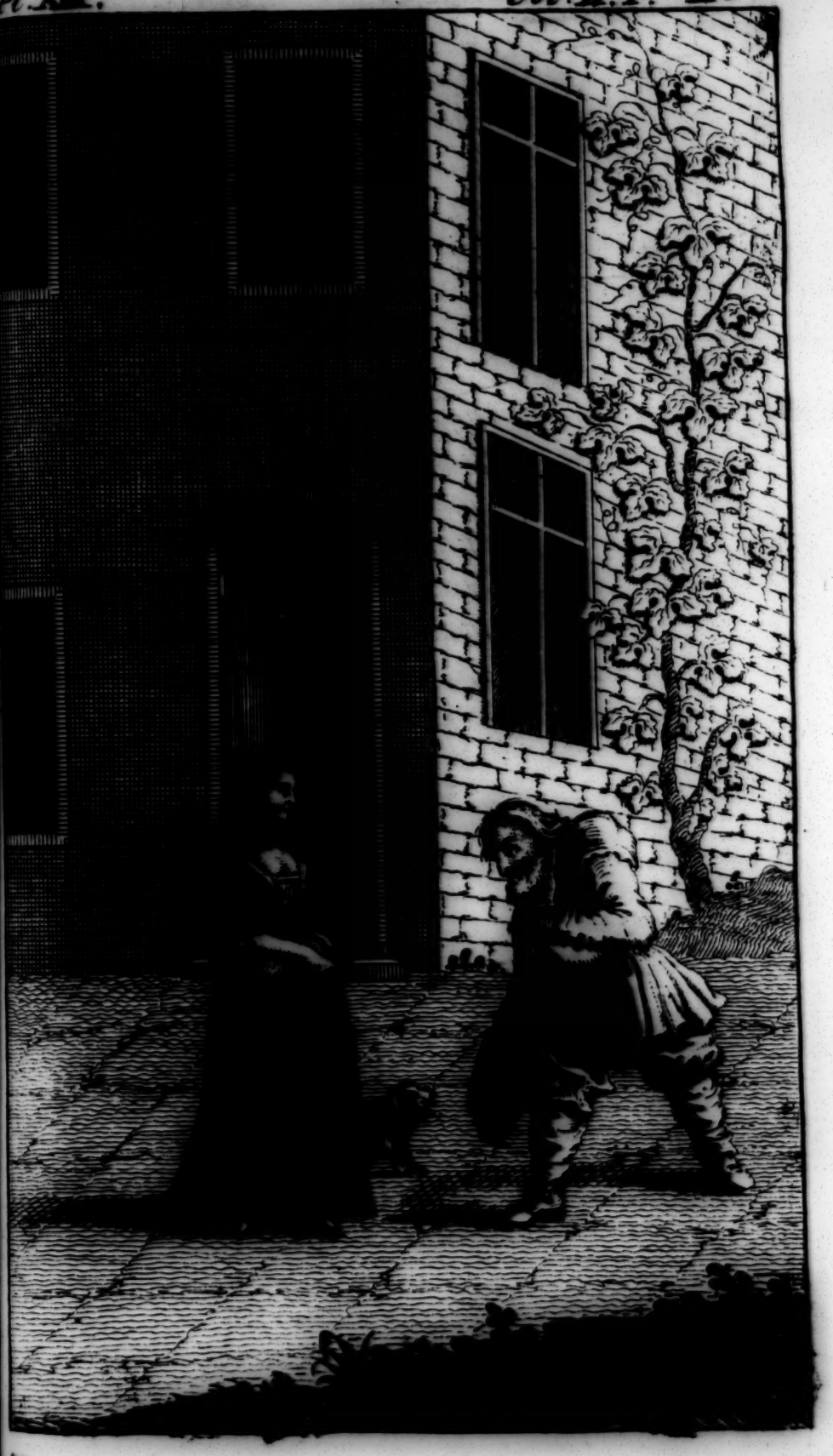
And now began t' approach the Door,
When ſhe, wh' had ſpy'd him out before,
Convey'd th' *Informer* out of Sight,
And went to entertain the *Knight:*
With whom encount'ring, *after Longees*
Of *humble*, and *ſubmiſſive Congees*,
And all *due Ceremonies* paid,
He ſtrok'd his Beard, and thus he ſaid:
Madam, I do, as is my Duty,
Honour the Shadow of your Shoe-tye:
And now am come, to bring your Ear
A Preſent, you'll be glad to hear;
At leaſt I hope ſo; the Thing's done,
Or may I never ſee the Sun:
For which I humbly now demand
Performance, at your gentle Hand:
And that you'ld pleaſe to do your Part,
As I have done mine, to my Smart.

Pet. Hortenſio Peace. Thou knoweſt not Gold's Effect,
Tell me her Father's Name, and 'tis enough:
For I *will board* her, though ſhe chide as loud
As *Thunder*, when the Clouds in Autumn crack.
See *Hamlet Prince of Denmark*, act 2. vol. 7. p. 270.

℣. 162. *He ſtrok'd his Beard, and thus he ſaid.*] The Knight is very nice in regulating his Dreſs, before he goes into the Preſence of his Miſtreſs: It behoved him to be ſo on this important Occaſion. It more particularly concerned him to accoſt her at this Viſit in a proper *Attitude*, ſince at the laſt Interview he was placed in the moſt unbecoming Situation. The Poet will not ſlip the Knight's Action with his Beard; probably, becauſe to *ſtroke the Beard* before a Perſon ſpoke (as a Preparative to win Favour and Attention) was the Faſhion near three thouſand Years ago. This we learn from *Homer*, by a Paſſage in the tenth Book of the *Iliad*, where *Dolon* is about to ſupplicate *Diomed* for Mercy, who had threatned, and then ſtood ready to kill him.

Sternly he ſpoke, and as the Wretch prepar'd
With humble Blandiſhment, to ſtroke his Beard,
Like Lightning ſwift, the wrathful Faulchion flew,
Divides the Neck, and cuts the Nerves in two.
Mr. *Pope*, ℣. 522, &c. (Mr. *B.*)

Thus



With that he ſhrugg'd his ſturdy Back,
As if he felt his Shoulders ake.
But ſhe who well enough knew what
(Before he ſpoke) he would be at,
Pretended not to apprehend
The Myſtery, of what he mean'd:
And therefore wiſh'd him to expound
His dark Expreſſions, *leſs profound.*
Madam, quoth he, I come to prove
How much I've ſuffer'd for your Love,
Which (like your Votary) to win,
I have not ſpar'd my tatter'd Skin:
And, for thoſe meritorious Laſhes,
To claim your Favour and good Graces.
Quoth ſhe, I do remember once
I freed you from th' inchanted Sconce;
And that you promis'd, for that Favour,
To bind your Back to th' good Behaviour,
And for my Sake, and Service vow'd,
To lay upon't a heavy Load,

Thus *Patroclus* is introduced by *Shakeſpear*, (*Troilus* and *Creſſida*, act 1. vol. 7. p. 25.) acting *Neſtor*, at the Inſtance of *Achilles*.

" Now play me *Neſtor*,——Hum, and *ſtroke thy Beard*; as he, " being dreſt to ſome Oration." (See an Account of *Sancho Pancha*'s ſtroking his Beard, *Don Quixote*, part 1. book 3. chap. 12. And *Trifaldin*'s *ſtroking his Beard*, *Don Quixote*, vol. 4. chap. 36. p. 362. And of *Iſaac Pennington*, *Cleveland*'s *mix'd Aſſembly*, Works 1677. p. 43.) That ſtroking the Beard was preparatory to the Supplication of Favours, appears from the following Authority: Uſitatius tamen erat in ſupplicationibus, & precibus, quam venerationibus, Barbam vel mentum tangere. Teſtis *Ovidius*,

Tange manû mentum, tangunt quo more precantes,
Optabis merito cum mala multa viro.

Facet. Facetiar. de Oſculis, p. 236.

The Converſation of this Viſit is carried on in an extraordinary Manner: A moſt notorious Hypocriſy in the Knight, and an artful Diſſimulation in the Widow, are beautifully repreſented.

And what 'twould bear t' a Scruple, prove,
As other Knights do oft make Love.
Which, whether you have done or no,
Concerns yourſelf, not me, to know.
But if you have, I ſhall confeſs,
Y' are honeſter, than I could gueſs.
  Quoth he, if you ſuſpect my Troth,
I cannot prove it but by oath:
And if you make a Queſtion on't,
I'll pawn my Soul, that I have don't:
And he that makes his Soul his Surety,
I think does give the beſt Security.
  Quoth ſhe, ſome ſay, the Soul's ſecure
Againſt Diſtreſs, and Forfeiture;
Is free from Action, and exempt
From Execution and Contempt;
And to be ſummon'd to appear
In th' other World's illegal here.
And therefore few make any Account,
Int' what Incumbrances they run't.

ỳ. 209, 210. *And to be ſummon'd to appear—In th' other World's illegal here.*] And yet there are ſuch Summons upon Record. Remarkable is the Account of *Peter* and *John de Carvajal*, who were condemn'd for Murder, upon circumſtantial Evidence, and that very frivolous, to be thrown from the Summit of a Rock. *Ferdinand the Fourth*, the then King of *Spain*, could by no means be prevailed upon to grant their Pardon. As they were leading to Execution, they invoked God to witneſs their Innocency, and appealed to his Tribunal, to which they ſummoned the King to appear in thirty Days time. He laugh'd at the Summons; nevertheleſs, ſome Days after he fell ſick, and went to a Place called *Alcaudet* to divert himſelf, and recover his Health, and ſhake off the Remembrance of the Summons, if he could. Accordingly the thirtieth Day being come, he found himſelf much better, and after ſhewing a great deal of Mirth and Chearfulneſs on that Occaſion with his Courtiers, and ridiculing the Illuſion, retird to his Reſt, but was found dead in his Bed the next Morning. This happened in the Year 1312. (See *Richers*'s *Abridgment of the Hiſtory of the Royal Genealogy of* Spain, 1724. p. 180. *Grimſton*'s *Tranſlation*

For moſt Men carry Things ſo even
Between this World, and Hell, and Heaven,
Without the leaſt Offence to either,
They freely deal in all together;
And equally abhor to quit
This World, for both, or both for it:
And when they pawn, and damn their Souls,
They are but Pris'ners on Paroles.
For that *(quoth he)* 'tis rational,
They may be accomptable in all:
For when there is that Intercourſe,
Between divine, and human Pow'rs,
That all that we determine here,
Commands Obedience every where;
When Penalties may be commuted
For Fines, or Ears, and executed;
It follows, nothing binds ſo faſt
As Souls in Pawn, and Mortgage paſt:
For Oaths are th' only Teſt and Seals
Of right and wrong, and true and falſe:
And there's no other Way to try
The Doubts of Law, and Juſtice by.

Tranſlation of Lewis de Mayerne. Turquet's *General Hiſtory of* Spain, 1612. p. 458,)

℣. 220. *They are but Pris'ners on Paroles.*] Mr. *Anſtis*, Garter King at Arms, has in his *Regiſter of the Garter* (vol. 1. p. 171.) given an account of the Obligations ſuch Priſoners are under.

" In the ſeventh of *Henry* the Fifth (ſays he) our Sir *Simon* (*de* " *Felbrig*) was a Witneſs of the Promiſe made by *Arthur* of *Bre-* " *tagne*, upon his Releaſement, to return upon the Penalty of " the *Reverſal of his Arms*, which in that Age was the Mark of " perpetual Infamy. Now the Clauſe commonly inſerted in A " greements made with Priſoners upon their Ranſom was, that " in caſe they did not perform the Conditions, they conſented " *reputari* pro *Felono* & *Infami*, ac *arma ſua reverſari*. *Rymer*, " vol. 7. p. 228. vol. 9. p. 444. 743, 744. *Du Tillet Recueil des* " *Roy de France*, p. 432. *Froiſſart*, vol. 2. p. 123, *&c.*"

℣. 252.

(Quoth ſhe) what is it you wou'd ſwear?
There's no believing till I hear:
For till they're underſtood, all Tales
(Like Nonſenſe) are not true, nor falſe.
(Quoth he) When I reſolv'd t' obey
What you commanded th' other Day,
And to perform my Exerciſe,
(As Schools are wont) for your fair Eyes:
T' avoid all Scruples in the Caſe,
I went to do't upon the Place.
But as the Caſtle is inchanted
By *Sidrophel* the Witch, and haunted
With evil Spirits, as you know,
Who took my Squire and me for two;
Before I'd hardly Time to lay
My Weapons by, and diſarray,
I heard a formidable Noiſe,
Loud as the *Stentrophonick Voice*,

℣. 252. *Loud as the Stentrophonick Voice.*] *Stentor*, a famous Crier in the *Grecian* Army, who had a Voice as loud as fifty Men put together.

Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ.
Homeri Iiad. lib. 5. ℣. 785.

Heavens impreſs mixes with the mortal Croud,
And Shouts in Stentor's *ſounding Voice aloud.*
Mr. *Pope.*

Vide *Juvenal*, Sat. 13. 113.

Tu Miſer exclamas, ut *Stentora* vincere poſſis.
You rage, and ſtorm, and blaſphemouſly loud,
As Stentor, *bellowing to the* Grecian *Croud.*
Mr. *Dryden.*

Vide *Eraſmi Adag. Chil.* 2. *Cent.* 3. *Prov.* 37. *Iſaac Bickerſtaff*, Eſq; (ſee *Tatler*, N°. 37.) obſerves of *Tom Bellfrey*, that he carried a Note four Furlongs, three Rood, and ſix Poles farther than any Man in *England*. And Dr. *Derham* (*Phyſico-Theology*, book 4. chap. 3 p. 134 edit. 1727.) makes mention of a *Dutchman*, who brake Rummer-Glaſſes with the Strength of his Voice.

Mr. *Butler* probably alludes to the Speaking-Trumpet, which was much improved by Sir *Samuel Moreland*, in the Year 1671, (ſeven

That roar'd far off, Diſpatch and ſtrip,
I'm ready with th' infernal Whip,
That ſhall diveſt thy Ribs of Skin,
To expiate thy ling'ring Sin,
Th' haſt broke perfidiouſly thy Oath,
And not perform'd thy plighted Troth;
But ſpar'd thy Renegado Back,
Where th' hadſt ſo great a Prize at Stake:
Which now the Fates have order'd me
For Penance and Revenge to flea:
Unleſs thou preſently make Haſte;
Time is, Time was: And *there it ceas*'d.
With which, though ſtartled, I confeſs,
Yet th' Horror of the Thing was leſs
Than th' other diſmal Apprehenſion
Of Interruption or prevention.
And therefore ſnatching up the Rod,
I laid upon my Back a Load;
Reſolv'd to ſpare no Fleſh and Blood,
To make my Word and Honour good.
Till tir'd, and taking Truce at length,
For new Recruits of Breath and Strength,
I felt the Blows, ſtill ply'd as faſt,
As if th' had been by Lovers plac'd,
In Raptures of *Platonick* Laſhing,
And *chaſte contemplative Bardaſhing*:
When facing haſtily about,
To ſtand upon my Guard and Scout,

(ſeven Years before the Publication of this third Part) ſee *Philoſophical Tranſactions*, vol. 5. N°. 79 p. 3056.

ỳ. 278.] See it explain'd, Dr. *Bulwer*'s *Artificial Changeling*, Scene 12. p. 209.

ỳ. 280.——————— *And Scout.*] A Sneer probably upon Sir *Samuel Luke*'s Office, as a *Scout-Maſter*.

I found th' infernal Cunning-man,
And th' Under-witch, his *Caliban*,
With Scourges (like the Furies) arm'd,
That on my outward Quarters ſtorm'd.
In Haſte I ſnatch'd my Weapon up,
And gave *their* helliſh Rage a Stop;
Call'd thrice upon your Name, and fell
Couragiouſly on *Sidrophel*:
Who now trans'form'd himſelf t' a Bear,
Began to roar aloud, and tear;
When I as furiouſly preſs'd on,
My Weapon down his Throat to run,
Laid hold on him, but he broke looſe,
And turn'd himſelf into a Gooſe,

℣. 282. *And th' Under-Witch his Caliban.*] See an Account of the Monſter *Caliban*, Son to Witch *Sycorax*, under Subjection to *Proſpero*, Duke of *Milain*, (a famous *Magician* who thus deſcribes him.

" Then was this Iſland——————ſave for the Son, that " ſhe did litter here, a freckled Whelp, Hag-born, not honour'd " with a human Shape." (*Shakeſpear's Tempeſt*, vol. 1. p. 15, *&c. Spectator*, N°. 279.

℣. 289. *Transform'd himſelf t' a Bear.*] Alluding to the Fable of *Proteus*'s Changes. *Ovidii Metamorph*, lib. 8. 730, *&c.*

As thou, blue Proteus, *Ranger of the Seas,*
Who now a Youth confeſs'd, a Lion now,
And now a Boar with tuſky Head doth ſhew;
Now like a hateful, gliding Snake art ſeen;
A Bull with horned Head, a Stone, or ſpreading Green.
Or in a Flood do'ſt Flow a watry Way;
Diſſembling Streams, or in bright Fire doſt play.

(*Ovid's Metamorphoſis.* Tranſlated by Mr. *Sewell*, &c. 2d edit. p. 253. Vide *Virgilii Georgic.* lib 4. p. 405, *&c.*

℣. 293, 294.——————*But he broke looſe.—And turn'd himſelf into a Gooſe.*] See *Amarillis*'s Account of the *transforming Well. J. Fletcher*'s *Faithful Shepherdeſs*, act 2. p. 23. act 3. ſect. 1. p. 27. edit. 4to.

℣. 295,

Div'd under Water, in a Pond,
To hide himſelf from being found.
In vain I ſought him; but as ſoon
As I perceived him fled and gone,
Prepar'd with equal Haſte and Rage,
His Under-Sorcerer t' engage.
But bravely ſcorning to defile
My Sword with feeble Blood and vile;
I judg'd it better from a Quick-
Set Hedge to cut a knotted Stick,
With which, I furiouſly laid on;
Till in a harſh and doleful Tone
It roar'd, *O hold for Pity Sir:*
I am too great a Sufferer,
Abus'd, as you have been b' a Witch,
But conjur'd into a worſe Caprich:
Who ſends me out on many a Jaunt,
Old Houſes in the Night to haunt,
For Opportunities t' improve
Deſigns of Thievery or Love;

℣. 295, 296. *Div'd under Water, in a Pond,—To hide himſelf from being found.*] Alluding to an Account of *Proteus*.

Aut in aquas tenues delapſus abibit.

Virgilii Georgic. lib. 4. 410.

℣. 301, 302. *But bravely ſcorning to defile,—My Sword with feeble Blood, and vile,* &c.] Thus the *Boiarens* of *Novogrod* uſed their Slaves, who had ſeiz'd their Towns, Lands, Houſes, and Wives in their Abſence; and when they met their Maſters in a warlike manner——they determin'd to ſet upon them with no other Weapons but their Horſe-whips, to put them in mind of their ſervile Condition, and to terrify them; and ſo marching and laſhing all together with their Whips, they gave the Onſet, which ſeemed ſo terrible in the Ears of their Villains, that they fled altogether, like Sheep before the Drivers. (See Dr. *Giles Fletcher*'s *Account of* Ruſſia. *Purchaſe* his *Pilgrims*, part 3. lib. 3. p. 418, 419)

℣. 319.

With Drugs convey'd in Drink or Meat,
All *Feats* of *Witches* counterfeit,
Kill *Pigs* and *Geeſe* with *powder'd-Glaſs*,
And make it for *Inchantment* paſs;
With *Cow-Itch* meazle like a Leper,
And choak with Fumes of *Guiney-Pepper*;
Make *Leachers*, and their *Punks with Dewtry*,
Commit Phantaſtical Advowtry;

℣. 319. *With Cow-Itch meazle like a Leper.*] *Cowage*, commonly called *Cow-Itch*, is a great Sort of Kidney-Bean, a Native of the *Eaſt-Indies*; the Pod which is brought over to us, is thick cover'd with ſhort Hairs, which, apply'd to the Skin, occaſions a troubleſome Itching for a little Time, and is often uſed to play Tricks with. (Dr. *H*) In Dr. *Hook*'s *Micographia*, obſerv. 26. p. 145. ſee a Diſſertation upon *Cowage*.

℣. 321, 322. *Make Leachers, and their Punks with Dewtry,— Commit Phantaſtical Advowtry.*] *Dutroy*, *Dewtroa*, now call'd *Datura*, is a Plant which grows in the *Eaſt-Indies*: It's Flower and Seed have a peculiar intoxicating Quality: For taken in a ſmall Quantity, they tranſport a Man from the Objects about him, and place before him imaginary Scenes, whith which his Attention is wholly taken up. So that any thing may be done with him, or before him, without his regarding it then, or remembring it afterwards: Thieves are ſaid to give it to thoſe they have a Mind to rob; and Women to their Huſbands, in order to uſe them as here repreſented by our Poet. Some are ſaid to be ſo expert in the Uſe of the Drug. that they can proportion it's Doſe, ſo as to take away the Senſes for any certain Number of Hours. (Dr. *H.*) (See *Linſchoten*'s *Voyages*, chap. 31. p. 60, 157. *Facet. Facetiar. de Hanreitate*, p. 441. and Mr. *Purchaſe*, (ſee his *Pilgrims*, part 2. lib. 10. cap. 8. p. 1357. See likewiſe 1781. *Linſchoten*'s *Voyages*, chap. 61. p. 409.) obſerves, that if the Feet of the Perſon under theſe Circumſtances are waſh'd with cold Water, he preſently recovers his Senſes. See a further Account of the *Datura*, or *Dewtry*, Biſhop *Sprat*'s *Hiſtory of the* Royal Society, 2d edit. p. 161, 162. *Dale*'s *Pharmacologia*.

The *Nepenthe* in *Homer* (*Odyſſey*, book 4. ℣. 301, &c.) by the Deſcription, ſeems to have been much like it.

Mean Time with genial Joy to warm the Soul,
Bright Helen *mix'd a Mirth-inſpiring Bowl:*
Temper'd with Drugs of ſovereign Uſe, t' aſſuage
The boiling Boſom of tumultuous Rage:

To

Bewitch *Hermetick-men* to run
Stark ſtaring mad with *Manicon*;
Believe *mechanick Virtuoſi*
Can raiſe 'em *Mountains* in *Potoſi*;
And ſillier than the antick Fools,
Take Treaſure from a Heap of Coals:
Seek out for Plants with *Signatures*,
To quack of univerſal Cures:

To clear the cloudy Front of wrinkled Care,
And dry the tearful Sluices of Deſpair:
Charm'd with that virtuous Draught, th' exalted Mind,
All Senſe of Woe delivers to the Wind.
Though on the blazing Pile his Parent lay,
Or a lov'd Brother groan'd his Life away,
Or darling Son oppreſs'd by Ruffian-Force
Fell breathleſs at his Feet, a mangled Corſe:
From Morn to Eve, impaſſive and ſerene,
The Man entranc'd, would view the deathful Scene.
Theſe Drugs ſo friendly to the Joys of Life.
Bright Helen *learn'd from* Thone's *imperial Wife;*
Who ſway'd the Sceptre, where prolifick Nile
With various Simples, cloaths the fatned Soil. Mr. *Pope.*

℣. 323. *Bewitch Hermetick-men to run.*] * *Hermes Triſmegiſtus*, an *Ægyptian* Philoſopher, and ſaid to have liv'd *Anno Mundi* 2076, in the Reign of *Ninus*, after *Moſes*. He was a wonderful Philoſopher, and proved that there was but one *God*, the Creator of all Things; and was the Author of ſeveral moſt excellent and uſeful Inventions; but thoſe *Hermetick men* here mention'd, though the pretended Sectators of this great Man, are nothing elſe than a wild and extravagant Sort of *Enthuſiaſts*, who make a Hodge-pogde of *Religion* and *Philoſophy*, and produce nothing but what is the Object of every conſidering Perſon's Contempt."

℣. 384. *Stark ſtaring mad with Manicon.*] *Manicon*, an Herb ſo call'd from it's making People mad: call'd alſo *Dorychnion*, a Kind of *Night-Shade*. *Baily*'s *Dictionary*.

Some Herb of this Kind probably made ſome Part of *Mark Anthony*'s Army run mad, in his Retreat from his *Parthian* Expedition; in which the purſuing *Parthians* were repulſed eighteen Times. See Mr. *Lewis*'s *Hiſtory of the* Parthian Empire, p. 160. 165. See a remarkable account of a Fruit, which whoſoever taſtes, will die laughing. (*Turkiſh Spy*, vol. 8. book 4. letter 15.)

℣. 325. *Believe mechanick Virtuoſi—Can raiſe 'em Mountains in Potoſi.*] A Banter upon ſuch as have pretended to find out the *Philoſopher's*

With Figures ground on *Panes of Glaſs*,
Make People on their Heads to paſs:
And mighty Heaps of Coin increaſe,
Reflected from a ſingle Piece:
To draw in Fools, whoſe nat'ral Itches
Incline perpetually to Witches;

Philoſopher's Stone, or Powder for the Tranſmutation of Metals. Of which *Helmont* gives the following Account: "I have often "ſeen it, and with my Hands handled the ſame, *&c.*—I pro- "jected a Quarter of one Grain wrapt up in Paper, upon eight "Ounces of *Argent Vive*, *(Quick-Silver)* hot in a Crucible, and "immediately the whole *Hydrargyry* with ſome little Noiſe ceaſed "to flow, and remain'd congeled like yellow Wax: After Fuſion "thereof, by blowing the Bellows, there were found eight Ounces "of Gold, wanting eleven Grains. Therefore one Grain of this "Powder tranſmutes 19186 equal Parts of *Argent Vive into the* "*beſt Gold*." (See a Tract, entitled, *The Golden Calf. In which is handled the more rare and incomparable Wonder of Nature, in tranſmuting Metals.* Written in *Latin*, by *John Frederick Helvetius*, &c. *London* 1670. p. 36. *Publick Library*, Cambrige, 14. 6. 24.)

℣. 326. *Potoſi.*] * *Potoſi* is a City of *Peru*, the Mountains whereof afford great Quantities of the fineſt Silver in all the *Indies*."

℣. 324, 328. *And ſillier than the antick Fools,—Take Treaſure for a Heap of Coals.*] *Antick Fools* in all the Editions to 1710 incluſive Ἄνθρακες ἡ θησαυρὸς πέφυκεν, i. e. Carbones Theſaurus erant. See the Meaning, *Eraſmi Adag. Chil.* 1. *Cent.* ix. *Prov.* xxx. col. 346. "The Governor *Aratron* converteth Treaſure "into Coals, and Coals into Treaſure." *Arbatel of Magick*, Aphor. 17. *Agrippa*'s *Occult Philoſophy*, 4° 1655. p. 188.

The Poet here deſigns probably to ſneer *Martin Frobiſher*, and others, who in Queen *Elizabeth*'s Time were Adventures to *Cathaia*, and brought home *Ore* which they took for Gold, which yet prov'd little better than Coals.

Mr. *Smith* of *Harleſtone* is of Opinion, that as *Cathaia* lies near the *Artick Circle*, *Artick Fools* would be an Emendation.

℣. 331, 332. *With Figures ground on Panes of Glaſs,—Make People on their Heads to paſs.*] Alluding to the *Camera Obſcura*. For an Account of which, I refer the Reader to Mr. *Chamber*'s *Cyclopædia*, and Dr. *Smith*'s, *Syſtem of Opticks*, vol. 2 book 3. chap. 15. 968. 973. p. 384 386.

See a Contrivance, to make the Picture of any thing appear on a Wall, Picture, or Cupboard, or within a Picture-Frame, *&c.* in the midſt of a light Room, in the Day-Time: Or in the Night,

in

And keep me in continual Fears,
And Danger of my Neck and Ears:
When leſs Delinquent have been ſcourg'd,
And Hemp on wooden Anvils forg'd,
Which others for Cravats have worn
About their Necks, and took a Turn.
I pity'd the ſaid Puniſhment
The *wretched Caitiff* underwent,
And held my drubbing of his Bones
Too great an Honour for *Pultrones*;

in any Room that is enlightned with a conſiderable Number of Candles, deviſed and communicated by the ingenious Mr. *Hook*. *Philoſophical Tranſactions*, num. 38. *Auguſt* 17, 1668. vol. 2. p. 741.

ỳ. 333, 334. *And mighty Heaps of Coin increaſe,—Reflected from a ſingle Piece.*] Something of this Kind of Juggling, or ſlight of Hand, is aſcribed by Dr. *Heywood*, (ſee *Hierarchy of Angels*, p. 574.) to Dr. *Fauſtus*, and *Cornelius Aggrippa*.

Of Fauſtus *and* Agrippa *it is told,*
That in their Travels, they bare ſeeming Gold,
Which cou'd abide the Touch, and by the Way,
In all their Hoſtries, they would freely pay:
But parting thence, myne Hoſt thinking to find
Thoſe glorious Pieces they had left behind;
Safe in the Bag, ſees nothing ſave together
Round Scutes of Horn, and Pieces of old Leather.

ỳ. 339. *When leſs Deliquent have been ſcourg'd*, &c.] See *Lupton*'s *thouſand notable Things*, 2d edit. p. 366.

Crimes are not puniſhed, 'cauſe they'r Crimes,
But 'cauſe they'r low and little:
Mean Men for mean Faults in thoſe Times
Make Satisfaction to a Tittle.
Whilſt thoſe in Office, and in Power,
Boldly the Underlings devour.
(*The Reformation, Collection of Royal old Songs*, vol. 1. N° 65. p. 169.)

ỳ. 340. *And Hemp on wooden Anvils forg'd.*] Alluding to petty Criminals, who are whipped, and beat Hemp in *Bridewell*; and other *Houſes of Correction*.

ỳ. 347, 348. *For Knights are bound to feel no Blows—From paltry and unequal Foes.*] Still alluding to the Rules of *Knight Errantry*,

For Knights are bound to feel no Blows
From paltry and unequal Foes,
Who when they ſlaſh, and cut to pieces,
Do all with civilleſt Addreſſes:
Their Horſes never give a Blow,
But when they make a Leg and Bow.
I therefore ſpar'd his Fleſh, and preſt him
About the Witch with many a Queſtion.
Quoth he, for many Years he drove
A Kind of Broking-trade in Love.
Employ'd in all th' *Intrigues*, and *Truſt*,
Of feeble, *ſpeculative Luſt*:
Procurer to th' Extravagancy,
And crazy Ribaldry of Fancy,
By thoſe the Devil had forſook,
As Things below him, to provoke.

Errantry, in Imitation of *Don Quixote*, (ſee vol. 1. book 3. chap. 1. p. 133.) who gave the following Advice to his 'Squire *Sancho Pancha*: "Friend *Sancho*, for the future, whenever thou perceiveſt us, to be any Ways abuſed by ſuch inferior Fellows, thou art not to expect, that I ſhould offer to draw my Sword againſt them, for I will not do it in the leaſt: No, do thou then draw, and chaſtiſe them as thou thinkeſt fit: But if any Knight come to take their Part, then will I be ſure to ſtep between thee and Danger." (See likewiſe part 1. chap. 8. p. 68. vol. 2. p. 220. vol. 3. chap. 11. p. 104. And *Pharamond*, a *Romance*, part 3. book 4. p. 117.)

℣. 351, 352. *Their Horſes never give a Blow,—But when they make a Leg and Bow.*] Mr. *Lewis* (in his *Hiſtory of the* Parthian Empire, 1728. p. 159.) obſerves, from *Dion Caſſius*, "That in the *Roman Battalions*, in Form of a *Tortoiſe*, their Horſes were taught to kneel." And in another Place, p. 323. that *Trajan*, in his *Parthian* Expedition, "was preſented with a Horſe, that was taught to adore, kneeling upon his Fore-feet, and to bow his Head to the Ground, as *Trajan* ſtood before him.

℣. 355, 356. *Quoth he, for many Years he drove — A Kind of Broking-trade in Love.*] *Lilly* confirms this in one or two Inſtances, (ſee *Life*, 2d edit. p. 34.) where he ſays, "He grew weary of ſuch Employments and burned his Books, which inſtructed theſe Curioſities." (See an Account of the *Galley-Slave* condemn'd for a *Pimp*, and a *Conjurer*: With *Don Quixote*'s Diſſertation on *Pimps*, part 1. book 3. chap. 7. p. 226.) ℣. 384.

But b'ing a *Vertuoſo*, able
To *ſmatter*, *quack*, and *cant*, and *dabble*,
He held his Talent moſt *Adroit*,
For any *myſtical exploit*;
As others of his Tribe had done,
And rais'd their Prices three to one.
For one predicting Pimp has th' Odds
Of Chauldrons of plain downright Bawds;
But as an Elf (the Devil's *Valet*)
Is not ſo ſlight a Thing to get;
For thoſe that do his Bus'neſs beſt,
In Hell are us'd the ruggedeſt;
Before ſo meriting a Perſon
Cou'd get a Grant, *but in Reverſion*,
He ſerv'd two Prenticeſhips, and longer,
I' th' Myſt'ry of a *Lady-monger*.
For (as ſome write) a Witch's Ghoſt,
As ſoon as from the Body loos'd,
Becomes a Puiney Imp itſelf,
And is another *Witch*'s *Elf*.
He after ſearching far and near,
At length found one in *Lancaſhire*,

℣. 384. *At length found one in* Lancaſhire.] The Reaſon why *Sidrophel* is ſaid to find a Witch in *Lancaſhire*, rather than any other Country, is, becauſe it has always been a Tradition, that they have abounded there, more than in all the Kingdom. Hence came the vulgar Expreſſion of a *Lancaſhire Witch*: And the Tradition might probably take it's Riſe from ſome reputed Witches, who were try'd there in the Reign of King *James the Firſt*; and, I think, caſt for their Lives; but 'twas probably by Judges, that run in but too much with the Court-Stream, and favour'd the Monarch's Opinion in his *Dæmonology*; and fancied, becauſe they had their nightly Meetings, they could be nothing elſe but Witches, though in reality (as I have been inform'd by one who read the Narative of them, publiſhed in thoſe Times) they were neither better nor worſe than *Sheep-Stealers*.

With whom he bargain'd before-hand,
And, after hanging, entertain'd.
Since which h' has play'd a thouſand Feats,
And practis'd all mechanick Cheats:
Transform'd himſelf to th' ugly Shapes
Of *Wolves*, and *Bears*, *Baboons*, and *Apes*;

Mr. *Burton* (Fellow-Sufferer with Mr. *Prynn* and Dr. *Baſtwick*, as Mr *Eyton* obſerves, from *Pryn*'s *New Diſcovery of the Prelate's Tyranny*, p. 82.) complain'd, "That upon his being impri-"ſoned in *Lancaſter Caſtle*, he was put into a high Chamber ill-"floor'd, ſo that he was in Danger of falling through it. —— "And that to make it more grievous to him, they put into the "Room under it, a Company of Witches, who were in that "Priſon, when he came thither." See an Account of the *Pendle-Foreſt Witches*, who were condemn'd at the Aſſizes at *Lancaſter* 1633, or 1634, but repriev'd, and afterwards clear'd from the Aperſion, by the Boy who was ſuborn'd to be Evidence againſt them. *Webſter*'s *Diſplaying of ſuppos'd Witchcraft*, chap. 14. p. 270, &c. and chap. 17. p. 347, &c.)

℣. 389, 390. *Transform'd himſelf to th' ugly Shapes—Of Wolves, and Bears, Baboons, and Apes.*] *Le Blanc* ſeems to give in to the Poſſibility of this Kind of Transformation. (See *Travails*, part 2. chap. 18.) But *Wierus* ſneers this Opinion: And after having expoſed a fabulous Inſtance from *William* of *Malmſbury*, of Pranks of this Kind play'd by two Witches at *Rome*, who kept an Inn, and now and then metamorphoſed a Gueſt into a Horſe, Sow, or Aſs: He concludes, At hæc, & ſimiles nugæ eandem ſortiantur fidem quam *Apuleius*, & *Luciani* metamorphoſis meretur. *De Præſtigiis Dæmonum*, lib. 4. cap. 10. Vide etiam *Lamberti Danæi*, lib. *de veneficis*, &c. 1574. chap. 3. p. 59, 60. *Webſter*'s *Diſplaying of ſuppos'd Witchcraft*, chap. 5. p. 83. There was a Story of this Kind much taken Notice of in thoſe Times, and banter'd by Mr. *Cleveland*. (*On a Miſer*, Works, p. 76.)

Have you not heard the abominable Sport,
A Lancaſhire *Grand jury will report?*
A Soldier with his Morglay watch'd the Mill,
The Cats they came to feaſt, when luſtry Will
Whips off great Puſſe's Leg, which by ſome Charm
Proves the next Day ſuch an old Woman's Arm.

See Note on Part I. Canto I. ℣. 350.

See more Inſtances, *Saxonis Gramatici Hiſtor. Danic.* lib. 1. p. 10. *de Hartarenâ Præſtigiatore. Stephani Stephanii*, not. in lib. 1. *Hiſtor. Danic.* p. 43. *Scot*'s *Diſcovery of Witchcraft*, book 5. p. 89, &c. 93, 94. where the opinion is expoſed. Dr. *Bulwer* (*Artificial*

Which he was vary'd more than Witches,
Or *Pharaoh*'s *Wizards* cou'd their *Switches*;
And all with whom h' has had to do,
Turn'd to as monſtrous Figures too.
Witneſs myſelf, whom h' has abus'd,
And to this beaſtly Shape reduc'd,
By feeding me on *Beans* and *Peaſe*,
He crams in naſty Crevices,
And turns to Comfits by his Arts,
To make me reliſh for Diſſerts,
And one by one with Shame and Fear,
Lick up the candy'd Provender.
Beſide——But as h' was running on,
To tell what other Feats h' had done,
The Lady ſtopt his full Career,
And told him now 'twas time to hear;
If half thoſe Things (*ſaid ſhe*) be true,
(*They're all (quoth he) I ſwear by you*)

(*Artificial Changeling*, ſc. 24. p. 516.) obſerves from Mr. *Scot* and other Writers, "That the wonderful Experiments of *natural* "*Magic*, which are only done in Appearance, are very many: "To ſet a Horſe's or Aſs's Head upon a Man's Neck and Shoul- "ders, cut off the Head of an Horſe or an Aſs," (before they be dead, otherwiſe the Virtue or Strength thereof will be leſs effectual) "and make an Earthen Veſſel of a fit Capacity to contain "the ſame; and let it be fill'd with the Oil and Fat thereof, co- "ver it cloſe, and dawb it over with Lome: Let it boil over a "ſoft Fire three Days, that the fleſh boil'd may run into Oil, ſo "as the bare Bones may be ſeen; beat the Hair into Powder, and "mingle the ſame with the Oil, and anoint the Heads of the "Standers by, and they ſhall ſeem to have Horſes or Aſſes Heads. "If Beaſts Heads be anointed with the like Oil, made of a Man's "Head, they ſhall ſeem to have Mens Faces, as diverſe Authors "ſoberly affirm." See *Scot*'s *Diſcovery of Witchcraft*, book 13. p. 315.

ỳ. 392. *Or* Pharaoh's *Wizards cou'd their Switches.*] See *Exodus* vii. 11. *King* James's *Dæmonology*, book 1. chap. 6. *Works*, p. 105.

Why then (*ſaid ſhe*) That *Sidrophel*
Has damn'd himſelf to th' Pit of Hell;
Who, mounted on a Broom, the *Nag*,
And *Hackney* of a *Lapland Hag*,
In queſt of you came hither Poſt,
Within an Hour (I'm ſure) at moſt;
Who told me all you ſwear and ſay,
Quite contrary another Way;

ỳ. 411, 412. *Who mounted on a Broom, the Nag—And Hackney of a* Lapland *Hag.*] See *Scheffer*'s Account of a *Lapland Witch* in the Town of *Luhlah*, who flew through the Cieling of a Chamber. *Hiſtory of* Lapland, Octavo, chap. 11. p. 157. Dr. *Heywood* ſeems to give in to this Opinion, in the Caſe of the Maid of *Bergamus*, &c. (See *Hierarchy of Angels*, lib. 4. p. 257, 258.) and Mr. *Glanvil* in the Caſes of *Richard Jones*, of *Shipton Mallet*, and of *Elizabeth Styles*. (*Saduciſmus Triumphatus*, part 2. p. 124. 139.) Mr. *Scot* (See *Diſcovery of Witchcraft*, book 3. chap. 1. p. 40.) gives the following Account: "He (the Devil) teacheth "them to make Ointments of the Bowels and Members of Chil- "dren, whereby they ride in the Air, and accompliſh all their De- "ſires.——After Burial they ſteal them out of their Graves, and "ſeeth them in a Caldron, until their Fleſh be made potable: Of "which they make Ointment, by which they ride in the Air." Vide *Unguent. Mallei Maleficarum*, tom. 1. par. 11. Quæſt. cap. 11. p. 240.

Strigibus per unguentem prædictum diabolicum poſſibile eſt accidiſſe, aut accidere ſomnium vehementiſſimum, & ſomniare ſe ad loca deportas longinqua, in catos converti, vel quæcunque alia facere, etiam vel pati, quæ poſtmodum ſe putant in veritate feciſſe, vel paſſas eſſe. *Fra. Bartholi de Spinâ Quæſt. de Strigibus*, tom. 4. *Mallei Quarundam Maleficar.* p. 461.

Wierus expoſes the Folly of this Opinion, and proves it to be *diabolical Illuſion*, and to be acted only in Dreams. *Oldham* likewiſe ſneers it. (*Works*, 6th edit. p. 254.)

As Men in Sleep though motionleſs they lie,
Fledg'd by a Dream, believe they mount and fly;
So Witches ſome enchanted Wand beſtride,
And think they through the airy Regions ride.

See more, *Scot*'s *Diſcovery of Witchcraft*, book 3. chap. 3. p. 43. &c. book 10. chap. 8. p. 184, &c. *Webſter*'s *Diſplaying of ſuppos'd Witchcraft*, chap. 5. p. 69. Life of William *Duke of* Newcaſtle, by his *Dutcheſs*, p. 144. *Baker*'s *Hiſtory of the Inquiſition*, p. 172.

Vow'd that you came to him to know
If you ſhou'd carry me or no;
And would have hir'd him and his Imps,
To be your Match-makers and Pimps,
T' engage the Devil on your Side
And ſteal (like *Proſerpine*) your Bride.
But he diſdaining to embrace
So filthy a Deſign and baſe,
You fell to vapouring and huffing,
And drew upon him like a Ruffin;
Surpriz'd him meanly, unprepar'd,
Before h' had time to mount his Guard;
And left him dead upon the Ground,
With many a Bruiſe and deſperate Wound:
Swore you had broke, and robb'd his Houſe,
And ſtole his *Taliſmanique* Louſe,

℣. 422. *And ſteal (like* Proſerpine) *your Bride.*] " *Proſerpine* " (ſays the Author of the *Spectator*, N° 365.) was out a *Maying*, " when ſhe met with the fatal Adventure." To which *Milton* alludes, when he mentions,

——————*That fair Field*
Of Enna, *where* Proſerpine *gath'ring Flowers,*
Herſelf a fairer Flower, by gloomy Dis
Was gather'd————

℣. 432. *And ſtole his Taliſmanique Louſe.*] There is a great deal of Humour in this Expreſſion. The Superſtition of *Taliſmans* is this, that in order to free any Place from Vermin, or noxious Animals of any Kind, the Figure of the Animal is made of a conſecrated Metal, in a planetary Hour, (ſee Note on Part I. Canto I. ℣. 530.) and this is call'd the *Taliſman*. The Joke then of this Thought is this, that *Sidrophel* had made a *Taliſmanique Louſe* to preſerve himſelf from that Vermin. He alludes again with great Humour to this Superſtition, Canto II. ℣. 1555, 1556.

Each in a tatter'd Taliſman
Like Vermin in Effigy ſlain. (Mr. *W.*)

The Author of the *Turkiſh Spy* (vol. 4. book 4. letter 9.) mentions a Story of *Pancrates*, a famous Magician of *Egypt*, from *Lucian*, who by *Taliſmans* was able to transform inanimate Things into the Appearance at leaſt of living Creatures. He likewiſe gives an Account of ſome remarkable *Taliſmans* at *Paris*, vol. 3.

And all his new-*found* old *Inventions*,
With flat felonious Intentions:
Which he could bring out, where he had,
And what he bought them for, and paid:
His Flea, his *Morpion*, and *Puneſe*,
H' had gotten for his proper Eaſe,
And all in perfect Minutes made,
By th' ableſt Artiſt of the Trade:
Which (he could prove it) ſince he loſt,
He has been eaten up almoſt;
And altogether might amount
To many Hundreds on Account:
For which h' had got ſufficient Warrant
To ſeize the Malefactors Errant,
Without Capacity of Bail,
But of a *Cart*'s, or *Horſe*'s *Tail*;
And did not doubt to bring the Wretches,
To ſerve for *Pendulums to Watches*;

book 2. p. 25. But *Gaſſendus* (*Vanity of Judiciary Aſtrology* chap. 17. p. 116.) ſeems to ſneer the Doctrine of *Taliſmans*, in the following Words: "I ſay nothing of the Election of Times, "which they preſcribe to be obſerv'd, in the making Seals, "Images, Figures, Gamatives, and the like Repreſentations, which "they call *Taliſmans*: becauſe 'tis obvious, that no diſtracted "Fancy could ever have imagined any thing more vain, more "fooliſh." And *Naudæus*, in Banter of *Taliſmans*, obſerves, (*Hiſtory of Magick*, chap. 21.) "That *Scaliger* did juſtly laugh "at a *Fly Driver*, who having made a little Plate, graved with "Figures and Characters under a certain Conſtellation, had no "ſooner placed it in a Window to try the Experiment, but a con-"fident Fly hanſelled it with it's Ordure." (See the ſuperſtitious Cuſtom of the Inhabitants of *Guzarat*, *Purchaſe his Pilgrims*, vol. 5. chap. 8. p. 542.)

℣. 437.——————*Morpion, and Puneſe.*] See *Morpion*, and *Punaiſe*. Mr. *Boyer*'s *French Dictionary*, *Tome Premiere*.

℣. 450. *To ſerve for Pendulums to Watches.*] Dr. *Robert Hooke*, *Geometry* Profeſſor of *Greſham College*, was the firſt Inventor of *Circular Pendulum Watches*, juſt before, or immediately after the *Reſtoration* of King *Charles the Second*. (See Mr. *Ward*'s *Lives of the*

Which modern Virtuoſo's ſay,
Incline to hanging ev'ry Way.
Beſide he ſwore, and ſwore 'twas true
That e're he went in Queſt of you,
He ſet a Figure to diſcover
If you were fled to *Rye* or *Dover*;
And found it clear, that, to betray
Yourſelves and me, you fled this Way;
And that he was upon Purſuit,
To take you ſomewhere hereabout.
He vow'd he had Intelligence,
Of all that paſt before and ſince:
And found, that e'er you came to him,
Y' had been engaging Life and Limb,
About a Caſe of tender Conſcience,
Where both abounded in your own Senſe;
Till *Ralpho*, by his Light and Grace,
Had clear'd all *Scruples* in the Caſe:
And prov'd that you might ſwear and own
Whatever's by the Wicked done,
For which, moſt baſely to requite
The Service of his Gifts and Light,
You ſtrove t' oblige him by main Force,
To ſcourge his Ribs inſtead of yours;
But that he ſtood upon his Guard,
And all your Vapouring out-dar'd;
For which, between you both, the Feat
Has never been perform'd as yet.

the Profeſſors. &c. p. 170, 171.) Mr. *Chambers (Cyclopædia)* obſerves, that it is between Dr. *Hooke*, and Mr. *Huygens*, that the Glory of this Invention lies; but to which of them it properly belongs, is greatly diſputed: The *Engliſh* aſcribing it to the former; the *French*, *Dutch*, &c. to the latter. Mr. *Derham*, in his *artificial Clock-Maker*, ſays roundly, that Dr. *Hooke* was the Inventor.

While thus the Lady talk'd, the Knight
Turn'd th' Outſide of his Eyes to white,
(As Men of inward Light are wont
To turn their Opticks in upon't.)
He wonder'd how ſhe came to know,
What he had done, and meant to do:

℣. 480. *Turn'd th' Outſide of his Eyes to white.*] A Thing much practiſed by the *Fanaticks* of thoſe Times, and is well banter'd in the *Tale of a Tub*, (p. 207.) under the Character of *Jack*, (namely *Calvin*, or the *Preſbyterian.*) He ſays, "That he hired "a Taylor to ſtitch up his Collar ſo cloſe, that it was ready to "choke him; and ſqueez'd out his Eyes at ſuch a Rate, that "one could ſee nothing but the *White.*" And Dr. *Echard (Obſervations upon the Anſwer to the Enquiry*, &c. p. 113.) that they often ſhew'd the heavenly Part of the Eye. Nay, this Practice of the *Puritans* is banter'd in a Song of *Ben Johnſon*'s. (See *Maſque of the transform'd Gypſies*, Works, vol. 1. p. 70.)

Cock-Laurel *wou'd needs have the Devil his Gueſt,*
And had him once into the Peak *to dinner,*
Where never the Fiend had ſuch a Feaſt,
Provided him yet, at the Charge of a Sinner;
His Stomach was queaſy, (for coming there coach't)
The Jogging had caus'd ſome Crudities riſe;
To help it, he call'd for a Puritan poacht,
That uſed to turn up the Eggs of his Eyes.

The late ingenious Mr. *Fenton* (Poems 8° 1717. p. 71, 72.) has ſatyriz'd thoſe *Preciſians*, in the following Lines:

An Age moſt odious, and accurſt enſu'd,
Diſcolour'd with a pious Monarch's Blood:
Whoſe Fall when firſt the Tragick *Virgin ſaw,*
She fled, and left her Province to the Law.
Her merry Siſter ſtill purſu'd the Game,
Her Garb was alter'd, but her Gifts the ſame.
She firſt reform'd the Muſcles of her Face,
And learnt the ſolemn Screw for Signs of Grace;
Then circumcis'd her Locks, and form'd her Tone,
By humming to a Tabor, and a Drone;
Her Eyes ſhe diſciplin'd preciſely right,
Both when to wink, and how to turn the White:
Thus baniſh'd from the Stage, ſhe gravely next
Aſſum'd the Cloke, and quibbled o'er a Text:
But when by Miracle of Mercy ſhewn,
Much-ſuffering Charles *regain'd his Father's Throne;*

When

Held up his *Affidavit-Hand*,
As if h' had been to be arraign'd:
Caſt towards the Door a ghaſtly Look,
In dread of *Sidrophel*, and ſpoke.
Madam, if but one Word be true
Of all the Wizard has told you,
Or but one ſingle Circumſtance
In all th' *Apocryphal Romance*:
May dreadful Earthquakes ſwallow down
This Veſſel, *that is all your own*;

When Peace and Plenty over-flow'd the Land,
She ſtrait pull'd off her Sattin-Cap and Band.——
(*General Hiſtorical Dictionary*, vol. 6. p. 298.)

℣. 485. *Held up his Affidavit-Hand.*] The holding up the Right-hand was deem'd a Mark of Truth. Quia vero fidei propria ſedes in dextera manû credebatur: ideo interdum duabus junctis manibus ſingebatur —— Quamobrem apud veteres manus dextera tanquam res ſacra putabatur. (*Chartarii Imagin. Deorum, qui ab antiquis colebantur.* Edit. *Lugduni* 1581. p. 214.)

℣. 493, 494. *May dreadful Earthquakes ſwallow down—This Veſſel, that is all your own.*] This Prevarication of our Knight, is not quite ſo clean, as that of *Sancho Pancha*, who being brib'd by *Don Quixote* to give himſelf three thouſand three hundred Laſhes for the Diſenchantment of his Miſtreſs, *Dulcinea del Toboſo*: By taking the Advantage of the Night, he beſtow'd them upon a Tree, in the Hearing of his Maſter, (vol. 4. ch. 69, 71. p. 702, 719.) This was contrary to the Laws of *Chivalry*, as Don *Quixote* obſerves, in the Caſe of his own Penance, part 1. book 3. chap. 11. p. 277.

But Don *Hudibras* might probably think to ſcreen himſelf by the Authority of *Catullus*, as well as ſome modern Poets.

Nil metuunt jurare, nihil promittere parcunt.
Sed ſimul ac cupidæ mentis ſatiata libido eſt,
Dicta nihil metuere, nihil perjuria curant.
Catulli Carm. 64, 146, 147, 148.

Cælia obſerves (*Shakeſpear's As you like it*, act 3. vol. 2. p. 238.) "That the Oath of a Lover is no ſtronger than the Word "of a *Tapſter*, they are both the Confirmers of falſe Reckonings." And *Mirabel* (ſee *Wild Gooſe Chaſe*, *Beaumont* and *Fletcher's Works*, part 1. p. 452.) thus ſpeaks to *Oriana*.

"I have more to do with my Honeſty than to fool it, or ven-"ture it in ſuch Leak-Barks as Women; I put them off, becauſe "I loved them not,——and not for thy Sake, nor the Contracts

"Sake,

Or may the Heavens fall, and cover
Theſe Reliques of your conſtant Lover.
You have provided well, *quoth ſhe*,
(I thank you) for your ſelf and me;
And ſhewn your *Preſbyterian* Wits
Jump punctual with the *Jeſuits*.

" Sake, nor Vows nor Oaths; I've made a thouſand of them; " they are Things indifferent, whether kept or broken; mere " venial Slips, that come not near the Conſcience, nothing con- " cerning thoſe tender Parts, they are Trifles." — The *Beguins* of the *Franciſcan* Order were of Opinion, that whatever Lies a Man told a Woman to gain her Conſent to his Deſires, was not Hereſy, ſo that he believ'd in his Heart, the carnal Act was Sin. (*Baker*'s *Hiſtory of the Inquiſition*, chap. 5. p. 28.)

Jusjurandum Amatorium.

Juliæ ſum pollicitus futurum
Me ſibi fidum, caliduſque amore
Jurejurando ſimul obligavi
Me quoque ſcripto.
Hiſce nec vinclis tenet obligatum
(Dum placent nymphæ, retinent amantes)
Ventus inſcriptum folio ratumque
Cum folio aufert.

The Lover's Oath.

1.

I promis'd Julia *to be true,*
Nay, out of Zeal, I ſwore it too,
And that ſhe might believe me more,
Gave her in Writing, what I ſwore.

2.

Nor Vows, nor Oaths, can Lovers bind,
So long as pleas'd, ſo long they're kind;
'Twas writ on a Leaf, the Wind it blew,
Away both Leaf and Promiſe flue. (The late Dean *M.*)

℣. 499, 500. *And ſhewn your Preſbyterian Wits,—Jump punctual with the Jeſuits.*] There was but too much Truth in this Obſervation; for there were ſeveral *Jeſuits*, and *Popiſh Prieſts*, got into Livings in thoſe Times. (See Biſhop *Kennet*'s *Regiſter* and *Chronicle*, p. 231. p. 781.)

'Tis the Obſervation of Mr. *Long*, (*Ep. Ded. to his Hiſtory of Popiſh and Fanatical Plots*) " That the *Jeſuits* and *Diſſenters* have " ſo long communicated *Politicks*, that it is hard to determine, " whether there be now more *Fanaticiſm* in the *Jeſuits*, or more " *Jeſuitiſm* among the *Fanatics*." And Mr. *Petyt* (ſee *Viſions of the Reformation*, p. 20.) comparing the *Papiſts* and *Preſbyterians*, ſays,

A moſt compendious Way, and civil,
At once to cheat the *World*, *the Devil*,
And *Heaven*, and *Hell*, *yourſelves*, and *thoſe*
On whom you vainly think t' impoſe.
Why then *(quoth he)* may *Hell ſurprize.*
That Trick *(ſaid ſhe)* will not paſs twice:
I've learn'd how far I'm to believe
Your pinning Oaths upon your Sleeve.
But there's a better Way of clearing [*ing*;
What you would prove, than *downright Swear-*
For if you have perform'd the Feat,
The Blows are viſible as yet,
Enough to ſerve for Satisfaction
Of niceſt Scruples in the Action.
And if you can produce thoſe Knobs,
Although they're but the *Witches* Drubs,

ſays, "You will find, that though they have two Faces that look "different Ways, yet they have both the ſame Lineaments, the "ſame Principles, and the ſame Practices; and both impudently "deny it; like the two Men that ſtole the Piece of Fleſh from "the *Butcher* in the Fable; He that took it, ſwore he had it not, "and he that had it, ſwore he did not take it. *Who took it? or "who has it? I don't know*, (quoth the Butcher) *but by* Jove *you "are a Couple of Knaves.* As in their *phariſaical* Diſpoſition they "ſymbolize with the *Jew*, ſo in ſome of their Poſitions they "jump pat with the *Jeſuit*: For though they are both in the "Extremes, and as contrary one to the other as the Scales of a "*Diameter*; yet their Opinions and Practices are concentrick to "depreſs regal Power: both of them *would bind their Kings in "Chains, and the Nobles in Links of Iron.*" (The *true Informer, who — diſcovereth — the chief Cauſes of the ſad Diſtempers in* Great Brittany, *and* Ireland. *Oxford*, 1643. p. 9.)

The Roman Catholick, advance the Cauſe,
Allow a Lie, and call it Pia Fraus;
The Puritan approves, and does the ſame,
Diſlikes nought in it, but the Latin *Name:*
He flows with his Deviſes, and dare lie
In very Deed, in Truth, and Verity.
He whines, and ſighs, and lies with ſo much Ruth;
As if he griev'd, cauſe he could near ſpeak Truth.
(*Puritan* and *Papiſt*. By Mr. *A. Cowley*, p. 1.)

ỳ, 520.

I'll paſs them all upon Account,
As if your *natural* Self had don't.
Provided that they paſs th' Opinion
Of able Juries of old Women;
Who, us'd to judge all *Matter of Facts*
For Bellies, may do ſo for Backs.
Madam *(quoth he)* your *Love's a Million,*
To do is leſs than to be willing,
As I am, were it in my Power,
T' obey, what you command and more.
But for performing what you bid,
I thank you as much, as if I did.
You know I ought to have a care
To keep my Wounds from taking Air:
For Wounds in thoſe that are all Heart,
Are dangerous in any Part.
I find *(quoth ſhe)* my *Goods and Chattels*
Are like to prove but mere *drawn Battels*;
For ſtill the longer we contend,
We are but farther off the End.
But granting now we ſhould agree,
What is it you expect from me?
Your plighted Faith *(quoth he)* and Word
You paſt in Heaven on Record,

℣. 520. *Of able Juries of old Women.*] See ℣. 884.

℣. 531. *For Wounds in thoſe that are all Heart,* &c.] See Character of *Little Hugo Gondibert,* book 1. canto 2. p. 20. and *Sancho*'s Advice to Don *Quixote,* "Whoſe little Heart, he ſays, was "no bigger than a Hazel-Nut," vol. 3. p. 86.

℣. 539, 540. *Your plighted Faith (quoth he) and Word,—You paſs'd in Heaven, on Record.*] The Author of a Book, intitled, *The Devil upon two Sticks,* (vol. 1. chap. 9. p. 108. edit. 1708.) makes Mention of a Couple of young Ladies, talking upon the Subject of Matrimony, after their Father's Death.—"He is "dead at laſt, ſaid the eldeſt, our unnatural Father, who took a "barbarous Pleaſure in preventing our Marriage; he will now no "more croſs our Deſigns. For my Part, ſaid the youngeſt, I am "for

Where all Contracts, to have and t' hold,
Are everlaſtingly enroll'd.
And if 'tis counted Treaſon here
To *raze Records*, 'tis much more there.
Quoth ſhe, there are no *Bargains driv'n*,
Nor *Marriages* clapp'd up in *Heav'n*,
And that's the Reaſon, as ſome gueſs,
There is no Heav'n in Marriages;

" for a rich Huſband, and Don *Bourvelas* ſhall be my Man. " Hold, Siſter, reply'd the eldeſt, don't let us be haſty in the " Choice of Huſbands; let us marry thoſe the Powers above " have decreed for us; *for our Marriages are regiſtred in Heaven's* " *Books. So much the worſe*, dear Siſter, return'd the younger; " for *I am afraid my Father will tear out the Leaf.*"

℣. 543, 544. *And if 'tis counted Treaſon here,—To raze Records, 'tis much more there.*] I cannot learn that it is Treaſon to *raze Records* by any Law in Being in Mr. *Butler*'s Time: It was made Felony by 8. of *Richard the Second*, and 8. *Hen.* 6. 12. See *Statute Book.* Merito capitale eſt inconſultâ curiâ delere, vel immutare. Vide *Spelmanni Gloſſar. ſub Voce Recordum, Recordatio*, p. 480. That infamous *Solicitor General St. John*, in his *Argument againſt the Earl of* Strafford, ſays, " It's Treaſon to em- " beſel judicial Records." *Walker*'s *Hiſtory of Independency*, part 3. p. 15. *Serjeant Thorp* (one of the infamous Judges of the Times) in his Charge to the Grand Jury at *York*, *March* 20, 1648. p. 15. in his Liſt of *Felonies* againſt *the Poſſeſſion*, ſays, " It is Felony, " if any raze, imbezzel, or withdraw any Record of the Court."

℣. 545, 546, 547, 548. *Quoth ſhe, there are no Bargains driven,—Nor Marriages clapt up in Heaven;—And that's the Reaſon, as ſome gueſs,—There is no Heav'n in Marriages.*] Marriage is ridicul'd in an extraordinary Manner in this whole Speech of the Widow, ſhe begins very wittily and ſatyrically. The Compariſons of Marriage to a double Horſe, and of Love to an Ague, are finely imagin'd, and exceedingly well ſuited to the Nature of this Poem, which is *Burleſque* in Perfection. We are ready to pardon theſe Reflections upon that happy State of Life, becauſe they proceed out of a Lady's Mouth. If we conſider her preſent Caſe, ſhe could not avoid making ſuch frightful Repreſentations of that State; not from any Diſaffection ſhe had to it, but to deter the Knight from it; and conſequently by this Method to get quit of his Addreſſes, which were very diſagreeable to her. (Mr. *B.*)

This Paſſage alludes to our Saviour's Anſwer to the *Sadducees*, *that in Heaven there is no marrying, nor giving in Marriage.*

To

Two Things that naturally preſs
Too narrowly, to be at Eaſe,
Their Bus'neſs there is only Love,
Which Marriage is not like t' improve.
Love, that's too generous t' abide
To be againſt it's Nature ty'd:
For where 'tis of it ſelf inclin'd,
It breaks looſe when it is confin'd;
And like the Soul, it's Harbourer,
Debarr'd the Freedom of the Air,
Diſdains againſt it's Will to ſtay,
But ſtruggles out, and flies away:
And therefore never can comply
T' endure the Matrimonial Tie,
That binds the Female and the Male,
Where th' one is but the other's Bail;
Like *Roman* Gaolers, when they ſlept,
Chain'd to the Priſoners they kept.

To which Mr. *Owen*, in one of his admired *Epigrams*, alludes. *Epigrammat. Johan. Owen*—lib. 2. p. 21. *Amor Conjugalis*, p. 200. edit. 1633.

Plurimus in cœlis amor eſt, connubia nulla,
Conjugia in terris plurima, nullus amor.

There is another in *Engliſh*, with the ſame Turn of Thought, which is given to *Dean Swift*, but how juſtly I cannot ſay.

Cries Cælia *to a Reverend Dean*
What Reaſon can be given,
Since Marriage is a holy Thing,
That there is none in Heaven?
There are no Women there he cried,
She quick returns the Jeſt;
Women there are, but I'm afraid,
They cannot find a Prieſt.

(Mr. *C.*)

℣. 565, 566. *Like* Roman *Goalers, when they ſlept,—Chain'd to the Priſoners they kept.*] The Cuſtom was for the Priſoner to have a Chain on his Right-hand, with the other End chain'd to the Left-hand of the Soldier that kept him: To this *Lipſius* alludes, Comment. in lib. 3. *Annal. Taciti*, p. 6. edit. *Lugduni Batavor.* 1589.

Of which the true and faithfull'ſt Lover,
Gives beſt Security, to *ſuffer*.
Marriage is but a Beaſt, ſome ſay,
That carries double in foul Way;
And therefore 'tis not to b' admir'd
It ſhould ſo ſuddenly be tir'd:
A Bargain at a Venture made
Between two Partners in a Trade;
(For what's inferr'd by t' have, and t' hold,
But ſomething paſt away, and ſold?)
That as it makes but one of two,
Reduces all Things elſe as low:
And at the beſt is but a Mart
Between the one and th' other Part,
That on the Marriage-Day is paid,
Or Hour of Death, the Bet is laid;
And all the reſt of *better or worſe*,
Both are but Loſers out of Purſe.

1589. Cuſtodia militaris frequentiſſima, & *Romæ*, & in Provinciis; ejuſque modus, ut is qui in noxâ eſſet, catenam manui dextræ alligatam haberet; quæ eadem militis *ſiniſtram* vinciret, cuſtodiæ ejus præfecti. Vide *Senecæ* lib. de *Tranquillitate Animæ*, cap. 10. p. 348. edit. *Pariſiis*, 1587. To this *Juvenal* alludes, *Sat.* 6. 560, 561.

Inde fides artis, ſonuit, ſi dextera ferro,
Lævaque ſi longo caſtrorum in carcere manſit.

Vide plura *Lipſii* not. id. ib. See Dr. *Whitby*'s Note upon *Saint Peter*'s being *bound with two Chains*, Acts xii. 7.

℣. 575, 576. *For what's inferr'd by t'have, and t'hold,—But ſomething paſs'd away, and ſold.*] The *Saliſbury Miſſal* of 1554, might have given Satisfaction to the Widow's Scruple in this Reſpect, had ſhe liv'd at that Time: where the Woman promiſes *to have and to hold* but for one Day. "I *N.* take thee *N.* for my "wedded Huſband, *to have and to hold, for this Day.*" *Miſſal. ad uſ. Eccl. Sarisburienſ. Rothomagi* 1554. *Ord. Sponſal.* fol. 43.

For when upon their ungot Heirs
Th' entail themſelves, and all that's theirs,
What blinder Bargain e'er was driv'n,
Or Wager laid at *ſix* and *ſeven* ?
To paſs themſelves away, and turn
Their Childrens Tenants e're they're born ?
Beg one another Idiot
To Guardians, e're they are begot ;
Or ever ſhall, perhaps, by th' one,
Who's bound to vouch 'em for his own,
Though got b' implicit Generation,
And gen'ral Club of all the Nation :
For which ſhe's fortify'd no leſs
Than all the Iſland, with four Seas :

℣. 585, 586. *For when upon their ungot Heirs — Th' entail themſelves, and all that's theirs.*] *Iſaac Bickerſtaff*, Eſq; (ſee his 223d *Tatler*) ſeems to be no great Friend to Settlements and Entails: And for a *Motto*, has borrow'd theſe and the four following Lines out of our Poet.

℣. 594. *Who's bound to vouch 'em for his own.*] See *Belmour*'s Remark (*Congreve*'s *Old Batchelor*, act 1. ſc. 4.) I fear *Bion*'s Advice to *Lucentio* will not in all Inſtances hold good. "Take "you Aſſurance of her, *cum privilegio ad imprimendum ſolum*, &c." (*Taming the Shrew*, act 4. vol. 2. p. 341.)

℣. 595. *Though got by implicit Generation.*] Sir *Roger L'Eſtrange* (vol 2. fab. 190. *Of a Seaman well provided for*) ſays, "This is "ſuch another Providence as that of the good Woman's great "Belly in *London*, in the Revolution of forty-one, when her Huſ- "band had been three Years in *Plymouth*. *'Tis true* (ſays ſhe) *my "Huſband has been three Years away, but I have had very com- "fortable Letters from him.*"

℣. 598. *Then all the Iſland, with four Seas.*] By the common Law of *England*, if the Huſband is within the four Seas, (the Juriſdiction of the King of *England*) ſo that by Intendment of Law he may come to his Wife, and his Wife hath Iſſue, no Proof is to be admitted, to prove the Child a Baſtard, unleſs there is an apparent Impoſſibility, that the Huſband ſhould be the Father of it: if the Huſband is but eight Years old, then ſuch Iſſue is a Baſtard, though born within Marriage: But if the Iſſue is born within a Day after Marriage, between Parties of full Age, when the Huſband is under no apparent Impoſſibility, the

Exacts the Tribute of her Dower,
In ready Inſolence and Power:
And makes him paſs away, to *have*
And *hold*, to her, himſelf, her Slave,
More wretched than an ancient *Villain*,
Condemn'd to Drudgery, and Tilling:
While all he does upon the By,
She is not bound to juſtify,
Nor at her proper Coſt and Charge
Maintain the Feats, he does at large.
Such hideous Sots were *thoſe obedient*
Old Vaſſals, to their Ladies Regent;
To give the Cheats, *the eldeſt Hand*
In *foul* Play, by the Laws o' th' Land;
For which ſo many a *legal Cuckold*
Has been run down in Courts, and truckled.

the Child is legitimate, and ſuppos'd to be the Child of the Huſband. (Dr. *Wood*'s *Inſtitutes of the Laws of* England, 3d edit. p. 64. See *Shakeſpear*'s *Life and Death of King* John, act 1. vol. 3. p. 171.) *Owen* in his *Epigrams*, lib. 1. epigram 38. is very ſevere upon Perſons under theſe unhappy Circumſtances.

38. *Maritus*, & *Mœchus*.

Maritus. Hanc ego mi uxorem duxi, tulit alter amorem
Sic vos, non vobis, mellificatis apes,
Mœchus. Hos ego filiolos feci, tulit alter honores
Sic vos, non vobis, nidificatis aves.

℣. 603. *More wretched than an ancient Villain.*] "*Villanage* "(ſays the Author of the printed Notes) is an ancient Tenure, "by which the Tenants were obliged to perform the moſt abject "and ſlaviſh Services for their Lords." See an Account of this Tenure, *Cowel*'s *Interpreter*. *Selden*'s Notes upon *Drayton*'s *Poly-olbion*, p. 302. *Somner*'s *Treatiſe of Gavel kind*, p. 58, 66, 72, 73. Biſhop *Kennet*'s edit. Sir *Henry Spelman*'s *Gloſſary*. *Sheringham de Gentis Anglorum Origine*, p. 56.

℣. 613. *A legal Cuckold.*] One that has prov'd himſelf ſuch upon a legal Trial with the Cuckold-Maker, in order to recover Damages. (See Sir *Roger L'Eſtrange*'s merry Story, of a *Cuckold by the Curteſy of* England, part 2. fab. 148.) "The Story is well "known (ſays Mr. *Ray*, *Engliſh Proverbs*, 2d edit. p. 69.) of an "old Woman, who hearing a young Fellow call his *Dog Cuckold*,

A Law that moſt unjuſtly yokes
All *Johns of Stiles*, to *Joans of Nokes*,
Without Diſtinction of Degree,
Condition, Age, or Quality;
Admits no *Pow'r of Revocation*,
Nor *valuable Conſideration*,
Nor *Writ of Error*, nor *Reverſe*
Of *Judgment* paſt, *for better or worſe:*
Will not allow the Priviledges
That Beggars challenge under Hedges, [Horſes
Who, when they're griev'd, can make dead
Their ſpiritual Judges of Divorces;

" ſaid to him, *are you not aſham'd to call a Dog by a Chriſtian's* " *Name?*" (See *John Taylor*'s *Wit and Mirth*, Works, p. 186. The Story of Sir *Gervaſe Clifton*, and Sir *Edmund Bacon*. *Earl of* Strafford's *Letters*, vol. 2. p. 141. *Ephraim Weed*'s Letter, *Spectator*, N° 450.)

There is a very whimſical Petition (*Spectator*, N° 629.) of *B. B.* Eſq; who deſired the Honour of Knighthood, for having *cuckolded* Sir *T. W.* a notorious Roundhead.

℣. 616. *All Johns of Stiles, to Joans of Nokes.*] Two fictitious Names, only made Uſe of by young Lawyers in ſtating Caſes. Theſe imaginary Perſons have been ſo long ſet at Variance by the Gentlemen of the long Robe, that at length they grew weary of being involuntary Opponents, and agreed to join in this humourous Petition for Relief to the *Spectator*.

The *humble Petition of John of Nokes, and John of Stiles*,
Sheweth,

" That your Petitioners have had Cauſes depending in *Weſtmin-* " *ſter-Hall* above five hundred Years; and that we deſpair of " ever ſeeing them brought to an Iſſue: That your Petitioners " have not been involv'd in theſe Law-Suits, by any litigious " Temper of their own, but by the Inſtigation of contentious " Perſons: That the young Lawyers, in our Inns of Court, are " continually ſetting us together by the Ears; and think they do " us no Hurt, becauſe they plead for us without a Fee: That " many of the Gentlemen of the Robe have no other *Clients* in " the World beſides us two: That when they have nothing elſe " to do, they make us *Plaintiffs*, and *Defendants*, though they " were never retain'd by either of us: That they traduce, con- " demn, or acquit us without any manner of Regard to our Re- " putation and good Names in the World. Your Petitioners

" there-

While nothing elſe, but *Rem* in *Re*,
Can ſet the proudeſt Wretches free:
A Slavery, beyond enduring,
But that 'tis of their own procuring:

" therefore humbly pray, that you will put an End to the Contro-
" verſies which have been ſo long depending between us: And
" that our Enmity may not endure from Generation to Genera-
" tion; it being our Reſolution to live hereafter as becometh Men
" of peaceable Diſpoſitions." *Spectator*, N° 577. See N° 563. (Mr. *B.*)

Like him that wore the Dialogue of Clokes,
This Shoulder John a Stiles, that John of Nokes.
(*Cleveland*'s *Works*, p. 43.)

℣. 627, 628. *While nothing elſe, but* Rem *in* Re,—*Can ſet the proudeſt Wretches free.*] We have an Inſtance to the contrary, in the poor *Cavalier Corporal*, ſee *Tatler*, N° 164.) who being condemn'd to die, wrote this Letter to his Wife the Day before he expected to ſuffer, thinking it would come to Hand the Day after his Execution.

" Dear Wife,

" Hoping you are in good Health, as I am at this preſent " writing: This is to let you know, that Yeſterday between the " Hours of eleven and twelve, I was hang'd, drawn, and quar-" ter'd. I died very penitently, and every Body thought my " Caſe very hard. Remember me kindly to my poor fatherleſs " Children.

" Your's, till Death, *W. B.*

" It ſo happened, that this honeſt Fellow was relieved by a " Party of his Friends; and had the Satisfaction to ſee all the " Rebels hang'd, who had been his Enemies. I muſt not omit " a Circumſtance which expos'd him to Raillery his whole Life " after. Before the Arrival of the next Poſt, which would have " ſet all Things clear, his Wife was married to a ſecond Huſband, " who lived in the peaceable Poſſeſſion of her; and the *Corporal*, " who was a Man of plain Underſtanding, did not care to ſtir in " the Matter, as knowing that ſhe had the News of his Death, " under his own Hand, which ſhe might have produc'd upon " Occaſion."

The Emperor *Leo* (as my very worthy and learned Friend Dr. *Dickins*, Profeſſor of Civil Law in the *Univerſity* of *Cambridge*, informs me) allow'd a Separation in another Caſe, *viz.* the Caſe of an incurable Madneſs.

Per conjugium, inquiunt, in corpus coïerunt, oportetque membrum alterum alterius morbos perpeti: & divinum præceptum eſt, *quos Deus junxerit*, ne *ſeparentur*. Præclara quidem hæc & divina, utpote quæ a Deo pronunciata ſint: verum non recte, neque ſe-

As Spiders never ſeek the Fly,
But leave him, of himſelf, t' apply;
So Men are by themſelves employ'd,
To quit the Freedom they enjoy'd,
And run their Necks into a Nooſe,
They'd break 'em after, to break looſe.
As ſome whom *Death would not depart*,
Have done the Feat themſelves, by Art.

cundum divinum propoſitum hic in medium adferuntur: ſi enim matrimonium talem ſtatum conſervaret, qualem ejus in principio *pronuba* exhibuiſſet; quiſquis ſepararet, improbus profecto eſſet, neque reprehenſionem effugeret. Jam vero cum præ furore ne vocem quidem humanam a muliere audias, ne dum aliud quidquam eorum, quæ ad oblectamentum & hilaritatem matrimonium largitur, ab illa obtineat: quis adeo acerbum horrendumque matrimonium dirimere nolit? Ea propter ſancimus, *&c.* Ut ſi quando poſt initum matrimonium, mulier in furorem incidat, ad tres annos infortunium maritus ferat, mœſtitiamque tolleret: & niſi inter ea temporis ab iſto malo illa liberetur, neque ad mentem redeat; tunc matrimonium divellatur, marituſque ab intolerabili illa calamitate exoneretur. *Imp. Leonis Novella* CXI.

Per *Novellam ſequentem:* ſi maritus per matrimonii tempus in furorem incidat intra quinquennium; matrimonium ſolvi nequeat: eo autem elapſo, ſi furor eum adhuc occupet, ſolvi poſſit.

℣. 631, 632. *As Spiders never ſeek the Fly,—But leave him, of himſelf, t' apply.*] This is a Miſtake, if what *Mouſet* ſays be true. (*Inſector. Theatr.* p. 72.) *Aranearum* quædam genera muſcos venantur. iis denique veſcuntur. Which is confirm'd by Dr. *Liſter*, *Hiſt. de Araneis in Genere*, lib. 1. chap. 5. *Hiſt. Animal. Angliæ*, p. 11. De *Araneis Octonoculis*, part 2. tit. 21. p. 70. Huic Araneo dum in reticuli veſtibulo prædæ capiendæ invigilabat; majuſculam muſcam conjeci, quam celeritur quidem arripuit, atque unico morſu quantum notare potui, occidit.——

Inter cæteras muſcas omnigeni culices maximè ei arrident: ejus autem venationis modum elegantiſſimis, veriſſimiſque verbis enarravit *Cl. Evelenius* noſter, apud doctiſſimum *Hookium*, *Micrographiæ*, obſerv. 48. id. ib. tit. 31. p. 88. See an Account of *Darting Spiders* catching *Gnats*, *Philoſophical Tranſactions*, vol. 3. num. 50. p. 1015.

℣. 633.——————*Employ'd.*] Betray'd in all Editions, but qu. whether employ'd is not a better Reading.

℣. 637. *Whom Death would not depart.*] Alluding to the ſeveral Reviews of the *Common Prayer* before the laſt; where it ſtands, *Till Death us depart:* And then alter'd, *Till Death do us part.*

℣. 639.

Like *Indian Widows*, gone to Bed
In flaming Curtains, to the Dead;
And Men as often dangled for't,
And yet will never leave the Sport.
Nor do the Ladies want Excuſe
For all the Stratagems they uſe.
To gain th' Advantage of the Set,
And lurch the amorous Rook and Cheat.

ỳ. 639, 640. *Like* Indian *Widows, gone to Bed—In flaming Curtains, to the Dead.*] The Women in *England*, who murder their Huſbands, as Guilty of petty Treaſon, are burnt. *Jacob*'s *Law Dictionary*. The *Indian* Cuſtom is mentioned by ſeveral Travellers. See *Purchaſe* his *Pilgrims*, part 2. p. 1724. 1749, 1750. *Gemelli Careri*. *Churchill*'s *Collections*, vol. 4. p 216. *Thevenot*'s *Travels*, part 3. chap. 49. p. 85. My Friend, the Rev^d Mr. *W. Smith* of *Bedford*, informs me, that he was aſſur'd by Dr. *Paten*, a Perſon of Veracity, who had enquired thoroughly into this Affair, in the *Eaſt-Indies*, of two or three *Engliſh* Merchants, who had been up ſo far in the Country, as to be *Spectators*: That the cruel Scene was as follows: There was a large Pile of Wood got ready, and kindled as ſoon as the Corps was laid thereon: The Widow was work'd up by ſpirituous Liquors, as well as by the Enthuſiaſtick Speeches of the *Brachmans*, till ſhe was mad enough to do any thing: However, if ſhe refus'd to throw herſelf in voluntarily, they then made her dead Drunk, and threw her in, contrary to her natural Inclinations. (See Mr. *Marſhall*'s *Letter to Dr.* Coga, *&c. Miſcellanea Curioſa*, vol. 3. p. 263. 2^a. edit. See the Riſe of this Cuſtom in the *Eaſt-Indies*. Mr. *G. Sandy*'s Notes upon the tenth Book of *Ovid*'s *Metamorph.* p. 193.) This was anciently practiſed in ſome Places, according to *Diodorus Siculus*: (*Bibliotheca*, lib. 17. p. 419. edit. *Baſil.* 1548.) who makes mention of a People conquer'd by *Alexander the Great*, where the Wife was burnt with her dead Huſband; and gives the following Reaſon for it. Tranſiit ad *Catharos*, quæ gens lege illud ſcitum habet, & obſervat: uti uxor cum marito mortuo incendatur; idque ob fœminæ cujuſdam *veneficium* cum marito patratum, à barbaris inſtitutum ferunt. See the ſame Account, Sir *John Maundevile*'s *Voyage*, &c. edit 1727. chap. 15. p. 206, 207. And a remarkable Story, *Acoſta*'s *Hiſtory of the* Indies, lib. 5. chap 7. p. 346. Of a *Portugueze*, with one Eye, whom the *Barbarians* would have ſacrific'd to accompany a Nobleman that was dead; who ſaid unto them: "That thoſe in the other World would "make ſmall Account of the Dead, if they gave him a blind

For as the *Pythagorean* Soul
Runs through all Beaſts, and Fiſh, and Fowl,
And has a Smack of ev'ry one;
So Love does, and has ever done.
And therefore, though 'tis ne'er ſo fond,
Takes ſtrangely to the Vagabond.
'Tis but an Ague that's reverſt,
Whoſe hot Fit takes the Patient firſt,
That after burns with Cold as much
As Ir'n in *Greenland* does the Touch;

" Man for his Companion; and that they had better give him " an Attendant with both his Eyes. The Reaſon being found " good by the *Barbarians*, they let him go."

℣. 647. *For as the* Pythagorean *Soul.*] *Cornelius Agrippa* (*De Anima Par. Poſter. Op.* cap. 52. p. 114.) has put together the ſeveral Opinions of the ancient *Heathen Poets*, and *Philoſophers*, upon this Subject. (Vide etiam, *Pancirolli Rer. Memorab.* par. 1. tit. 47. p. 221. See *Fum Hoam's Tranſmigrations, Chineſe Tales*, vol. 1. 2.)

Mr. *Bulſtrode* has wrote an *Eſſay* on *Tranſmigration*, in Defence of *Pythagoras*; an Abſtract of which is publiſh'd by Mr. *Stackhouſe*, in the Appendix to his Tranſlation of *Chineſe Tales*, 2d edit. 1740. p. 236. And Mr. *Addiſon* has merrily expoſed this Opinion, in *Pug's Letter to his Miſtreſs*, *Spectator*, N° 343.

℣. 656. *As Ir'n in* Greenland *does the Touch.*] Thoſe Perſons, who have been ſo unfortunate as to Winter in *Greenland*, and ſurviv'd it, tell us, that the Cold is ſo extreme, that if they touch a Piece of Iron it will ſtick to their Fingers, and even bring off the Skin: Some *Sailors* left there in King *Charles the Second's* Time, confirm the Truth of this, as may be ſeen at large in *Harris's Collections and Voyages.* (See *Moll's Geography*, part 2. p. 28, edit. 1701. *Lediard's Naval Hiſtory*, vol. 1. p. 121, 122.

Iron and other Metals burn upon the Touch in *Ruſſia*, (ſee Dr. *Giles Fletcher's Account of* Ruſſia. *Purchaſe* his *Pilgrims*, part 3. lib. 3. p. 415.) as appears from the Story of a liquoriſh Servant, who taking a Pewter Diſh of ſome ſweet Sauce from his Maſter's Table, into the next Room, lick'd it, and paid the Skin of his Tongue for that ſweet Taſte.

And Mr. *Purchaſe* obſerves elſewhere, part 4. lib. 6. p. 1205.) that *Robert Harris*, going to blow his Noſe with his Fingers, in the *Streights of Magelian*, happened to caſt it into the Fire.

℣. 672.

Melts in the Furnace of Deſire,
Like Glaſs, that's but the Ice of Fire;
And when his Heat of Fancy's over,
Becomes as hard and frail a Lover.
For when he's with Love-Powder laden,
And prim'd and cock'd by *Miſs*, or *Madam*,
The ſmalleſt Sparkle of an Eye
Gives Fire to his Artillery;
And off the loud Oaths go, but while
They're in the very Act, recoil.
Hence 'tis, ſo few dare take their Chance
Without a ſeparate Maintenance:
And Widows, who have try'd one Lover,
Truſt none again, 'till th' have made over.
Or if they do, before they marry,
The Foxes weigh the Geeſe they carry:
And e're they venture o're a Stream,
Know how to ſize themſelves, and them.
Whence witti'ſt Ladies always chooſe
To undertake the heavieſt Gooſe.
For now the World is grown ſo wary,
That few of either Sex dare marry,
But rather truſt on Tick, t' Amours,
The *Croſs* and *Pile* for *Bett'r* or *Worſe*:
A Mode that is held honourable
As well as *French*, and faſhionable.
For when it falls out for the beſt,
Where both are incommoded leaſt,

ỳ, 672. *The Foxes weigh the Geeſe they carry.*] This Story is mentioned by Sir *K. Digby*, *Treatiſe of Bodies*, chap. 36. ſ. 38. p. 388. 1645. to which I refer the Reader, and to his Reflections upon it.

In Soul and Body two, unite,
To make up one *Hermaphrodite:*
Still amorous, and fond, and billing,
Like *Philip* and *Mary*, *on a Shilling*,
Th' have more punctilios and Capriches
Between the Petticoat and Breeches,
More petulant extravagances,
Than Poets make 'em in Romances.
Though when their Heroes 'ſpouſe the Dames,
We hear no more of Charms and Flames:
For then their late Attracts decline,
And turn as eager as *prick'd Wine*;

℣. 686. *To make up one Hermaphrodite.*] See an Account of *Hermaphrodites*, and the Original of the Name. *Diodr. Sicul. Rer. Antiquar.* lib. 5. cap. 1. *Spaniſh Mandevile*, 1600, folio 7. *Stowe*'s *Annals by Howes*, p. 187. *Heywood*'s *Hierarchie of Angels*, book. 7. p. 477. Mr. *G. Sandys*'s *Notes upon the fourth Book of* Ovid's *Metamorphoſis*, p. 94. edit. 1640. *Bulwer*'s *Artificial Changeling*, ſc. 21. p. 389, 390. *Cleveland*'s *Works, upon an Hermaphrodite*, edit. 1677. p. 25. *An exact Narrative of an Hermaphrodite, Philoſophical Tranſactions*, num. 32. p. 624. vol. 16. num. 186. p. 282. And Mr. *Cheſelden*'s *Account of a Native of* Angola, *in* Africk, *ſhewn in* London, 1740. *Anatomy*, 5th and 6th Editions, p. 314.

℣. 687, 688. *Still amorous, and fond, and billing,—Like* Philip *and* Mary, *on a Shilling.*]

Thus did Nature's Vintage vary,
Coining thee a Philip *and* Mary.
Cleveland *upon an Hermaphrodite*, p. 27.

In *Philip* and *Mary* Shillings, (one of which I have by me, coin'd in the Year 1555,) the Faces are placed oppoſite to each other, and pretty cloſe.

℣. 693, 694. *Though when their Heroes 'ſpouſe the Dames,—We hear no more of Charms and Flames.*] Mr. *Ray* (in his *Engliſh* Proverbs, p. 63.) produces ſome coarſe proverbial Sayings upon this Subject. When a Couple (ſays he) are newly married, the firſt Month is *Honey-Moon*, or *Smick-Smack*; the ſecond is *hither and thither*; the third is *Thwick-Thwack*; the fourth, the *Devil take them, that brought thee and I together.*

Nay, the Author of the *Tatler* obſerves, (N° 150.) "That "he had known a fond Couple quarrel in the very Honey-"Moon."

℣. 699,

And all their Cattewauling Tricks,
In earneſt to as jealous Piques:
Which th' Ancients wiſely ſignify'd,
By th' yellow Mantos of the Bride:
For Jealouſy is but a kind
Of *Clap and Grincam* of the Mind,
The natural Effects of Love,
As other Flames and Aches prove:
But all the Miſchief is, the Doubt
On whoſe Account they firſt broke out.
For though *Chineſes* go to Bed,
And lie in, in their Ladies Stead,
And for the Pains they took before,
Are nurs'd and pamper'd to do more:

℣. 699, 700. *Which th' Ancients wiſely ſignify'd,—By th' yellow Mantos of the Bride.*] *Juvenal* thus deſcribes *Meſſalina*, when ſhe was going to be married to *Silius*, alluding to the Colour of her Mantle. *Sat.* 10. 333, 334.

——————Dudum ſedet illa parato
Flammeolo——————

Adorn'd with bridal Pomp ſhe ſits in State. Mr. *Dryden.*

Lutei video honorem antiquiſſimum in *Nuptialibus Flammeis* totum in fœminis conceſſum. *Plini Nat. Hiſt.* lib. 21. cap. 8. Vide Plura, *Eraſmi Op.* vol. 1. p. 1139. vol. 5. p. 598. *Guidonis Pancirolli. Rer. Memorab.* part 1. tit. 59. *De nuptiis*, p. 319. *Chartarii Imagin. Deor. qui ab antiquis colebantur*, p. 136. *Notes upon* Lucretius, 1714. vol. 1. p. 304, 305.

℣. 702.——————*Grincam.*] Alter'd to *Crincum*, 1710.

℣. 707, 708. *For though* Chineſes *go to Bed,—And lie in, in their Ladies Stead.*] * The *Chineſe* Men of Quality, when their Wives are brought to Bed, are nurs'd and tended with as much Care as Women here, and are ſupply'd with the beſt ſtrengthening and nouriſhing Diet, in order to qualify them for future Services." This is the Cuſtom of the *Braſilians*, if we may believe *Maffeus*, (ſee *Purchaſe* his *Pilgrims*, vol. 5. book 9. chap. 4. p. 906.) who obſerves, " That Women in Travail are deliver'd " without great Difficulty, and preſently go about their Houſhold " Buſineſs: The Huſband in her Stead keepeth his Bed, is viſited " by his Neighbours; hath his Broths made him, and Junkets " ſent to comfort him." (See *Baron Pollnitz*'s *Memoirs*, vol. 2. p. 396.)

℣. 719,

Our *Green-men* do it worſe, when th' hap
To fall in Labour of a Clap;
Both lay the Child to one another:
But who's the *Father*, who the *Mother*,
'Tis hard to ſay in Multitudes,
Or who imported the *French* Goods.
But Health and Sickneſs b'ing all one,
Which both engag'd before to own,
And are not with their Bodies bound
To *worſhip*, only when they're found,
Both give and take their equal Shares
Of all they ſuffer by falſe Wares:
A Fate, no Lover can divert
With all his Caution, Wit, and Art.
For 'tis in vain to think to gueſs
At Women by *Appearances*;
That paint and patch their *Imperfections*
Of *intellectual Complexions*:
And daub their Tempers o'er with *Waſhes*
As artificial as their Faces;

℣. 719, 720. *And are not with their Bodies bound—To worſhip*——————] Alluding to the Words to be ſpoke by the Man, in the Office of Matrimony: *With my Body I thee Worſhip*, i. e. *With my Body I thee Honour*; for ſo the Word *worſhip* ſignifies in this Place. Vide *Buceri Script. Anglican.* p. 443. *Seldeni Uxor. Ebraic.* lib. 2. cap. 27. Mr. *Wheatley*'s *Rational Illuſtration*, fol. edit. p. 410.

℣. 725, 726. *For 'tis in vain to think to gueſs—At Women by Appearances.*] Do we think the Widow ſpeaks her own Sentiments, or is ſincere in her Satire? If ſhe is, I am afraid ſhe will lie under a heavy Cenſure from the Ladies, for inveighing ſo freely againſt her own Sex, and revealing their Secrets: But after all, what have the Ladies to fear from this female Satyriſt? Nothing: For as long as Love continues to be (as it has hitherto) a blind, univerſal, and irreſiſtible Paſſion, they need not fear any Diminution of their Conqueſts, from ſuch Satyrical Railleries. (Mr. *B.*)

℣. 730. *As Artificial as their Faces.*] See *Spectator*, N° 41.

℣. 735.

Wear under Vizard-Maſks, their *Talents*
And *Mother-Wits*, before their Gallants;
Until they're hamper'd in the Nooſe,
Too faſt to dream of breaking looſe:
When all the Flaws they ſtrove to hide
Are made unready, with the Bride,
That with her Wedding-Clothes undreſſes
Her Complaiſance and Gentileſſes:
Tries all her Arts, to take upon her
The Government, from th' eaſy Owner:
Until the Wretch is glad to wave
His awful Right, and turn her Slave;
Find all his *Having* and his *Holding*,
Reduc'd t' eternal *Noiſe* and *Scolding*;
The conjugal *Petard*, that tears
Down all *Portcullices* of Ears,

℣. 735. *When all the Flaws they ſtrove to hide*, &c] See *Devil upon two Sticks*, vol. 1. p. 32. 6th edit. *Dean Swift*'s Deſcription of *Corinna*, *Miſcellanies*, vol. 5. p. 28. And the Story of the young *Florentine*, *Lupton*'s *Thouſand notable Things*, book 11. ſect. 39. p. 328. *Lady's Travels into* Spain, part 2. letter 7. p. 120. 5th edit.

℣. 743, 744. *Find all his Having and his Holding,—Reduc'd t' eternal Noiſe and Scolding*] Vide *Juvenal*, ſat. 6. 283, &c. *Chaucer*'s *Prologue to the Merchant's Tale, and the Tale itſelf*, fol. 21. edit. 1603. *Matchiavel*'s *Marriage of* Belphegor: *L'Eſtrange*'s *Fable, of a Woman and Thruſhes*, vol. 1. fab. 428. *Old Cheeſe*, Dr. *King*'s *Miſcellanies*. *Poggius*'s *Fable of a Taylor and his Wife*. *L' Eſtranges*'s *Fables*, part 1. fab. 364. fab. 423. *Of a Bladder with Beans in it*.

At *Pequin* in *China*, there are Houſes, or Hoſpitals for the *dumb*, ſupported by the Fines impos'd upon *Regraters*, and *ſcolding Women* (*Purchaſe* his *Pilgrims*, part 3. lib. 2. p. 276.) See the Method of curing Scolds at *Newcaſtle*, and *Walſal*, in *Staffordſhire*, by an Iron Collar about the Neck, and a Plate of Iron put in the Mouth, to keep the Tongue down. Dr. *Plot*'s *Natural Hiſtory of* Staffordſhire, chap. 9. ſect. 97. p. 389.

℣. 745, 746. *The conjugal Petard, that tears—Down all Portcullices of Ears*] *Petard*, an hollow Engine made of Metal, in the Form of a High-crown'd Hat, charged with fine Powder, and

fix'd

And makes the volley of one Tongue,
For all their leathern Shields too ſtrong;
When only arm'd with Noiſe, and Nails,
The Female Silk-worms ride the Males,
Transform 'em into *Rams* and *Goats*,
Like *Sirens* with their charming Notes:
Sweet as a *Screech-Owl*'s *Serenade*,
Or thoſe enchanting Murmurs made

fix'd to a thick Plank, call'd the *Madrier*, in order to break down Gates, Portcullices, *&c. Baily*'s *Dictionary*.

Port Cullis, a falling Gate, or Door like an Harrow, hung over the Gates of fortified Places, let down to keep an Enemy out of a City. *Baily*.

Petruchio, in the *Taming of a Shrew*, (*Shakeſpear*'s *Works*, vol. 2. p. 291.) ſeems to Queſtion the Truth of this Aſſertion.

" Think you (ſays he) a little Din can daunt my Ears?
" Have I not in my Time heard Lions roar?
" Have I not heard the Sea puff'd up with Winds,
" Rage like an angry Boar chaf'd with Sweat?
" Have I not heard great Ordnance in the Field?
" And Heaven's Artillery thunder in the Skies?
" Have I not in a pitched Battle heard
" Loud Larums, neighing Steeds, and Trumpets clangue?
" And do you tell me of a Woman's Tongue,
" That gives not half ſo great a Blow to hear,
" As will a Cheſnut in a Farmer's Fire?
" Tuſh, Tuſh, fear Boys with Bugs.

℣. 750. *The Female Silk-worms ride the Males.*] See *Virginia*'s *Diſcovery of Silk-worms*, by *Edward Williams*, 1650, p. 26.

℣. 751, 752. *Transform 'em into Rams and Goats,—Like Sirens with their charming Notes.*] * The *Sirens*, according to the Poets, were three Sea Monſters, half *Women* and half *Fiſh*; their Names were *Parthenope*, *Ligea*, and *Leucoſia*. Their uſual Reſidence was about the Iſland of *Sicily*, where by the charming Melody of their Voices, they us'd to detain thoſe that heard them, and then transform'd them into ſome Sort of brute Animals."

Monſtra maris *Sirenes* erant; quæ voce canorâ
Quam libet admiſſas detinuere rates.

Ovid. de *Arte Amandi*, lib. 3. 311, 312.

Vide not. varior. *Naucleri Chronograph.* vol. 2. *Generat.* 20. p. 625. *Purchaſe*'s *Pilgrims*, part. 4. lib. 6. p. 1240. lib. 10. p. 1887. *Webſter*'s *diſplaying of ſuppos'd Witchcraft*, chap. 15. p. 285. 286, 287.

℣. 753. *Sweet as a Screech-Owl*'s *Serenade.*] See *Byſshe*'s *Art of Poetry*, 7th edit. vol. 2. p. 96. from Mr. *Dryden*'s *Virgil*.

℣. 754.

By th' Huſband *Mandrake*, and the Wife,
Both bury'd (like themſelves) alive.
Quoth he, theſe Reaſons are but Strains
Of wanton, over-heated Brains,
Which Ralliers in their *Wit*, *or Drink*,
Do rather wheedle with, than think.
Man was not Man in *Paradiſe*,
Untill he was created twice,

℣. 754, 755. *Or thoſe enchanting Murmurs made,—By th' Huſband Mandrake, and the Wife.*] * Naturaliſts report, that if a *Male* and *Female Mandrake* lye near each other, there will often be heard a Sort of murmuring Noiſe."

Vide *Plinii Nat. Hiſt.* lib. 25. chap. 13. *Levini Lemnii Herbar. Biblior. Explicat.* cap. 2. p. 14. &c. *Michael Drayton*'s *England*'s *Heroical Epiſtles*, p. 95. *Gondibert* by Sir *William Davenant*, 2d *Book*, *Canto* 4. ſect. 48. p. 161. Book 3. Canto 6. ſect. 61. p. 340. *New Memoirs* of *Milton*'s *Life*, by Mr. *Peck*, p. 248. Sir *Thomas Brown* has confuted this vulgar Notion, *Vulgar Errors*, book 2. chap. 6.

'Tis reported, that the Mandrake grows commonly under the Gallows. To this *Glareanus Vadianus* alludes, in his *Panegyric* upon *T. Coryat, and his Crudities.*

A Mandrake grown under ſome heavy Tree. [*Gallows* near
There, where St. Nicholas Knights *not long before, Exeter.*]
Had dropp'd their fat Axungia to the Lee.

℣. 757. *Quoth he, thoſe Reaſons are but Strains*, &c.] The Knight ſeems here to have too much Courage and good Senſe to be baffled by the artful Widow; for he defends Matrimony with more Wit, and a greater Juſtneſs, than ſhe had diſcover'd, in the ridiculing of it. This muſt certainly yield a ſublime Satisfaction to the married Readers; though it muſt be confeſs'd, that in her Reply to this Defence, ſhe hits upon a Topic, which very ſenſibly affected our Knight, and in him all thoſe unhappy Wretches whoſe pretended Love is actuated by Riches and Poſſeſſions. (Mr. *B.*)

℣. 761, 762. *Man was not Man in Paradiſe,—Until he was created twice.*] *Du Bartas* ſpeaks ſomething like this (*Divine Weeks*, p. 225.)

You that have ſeen within this ample Table,
Among ſo many Models admirable,
The admir'd Beauties of the King of Creatures,
Come, come and ſee the Woman's ravting Features;
Without whom here Man were but half a Man,
But a wild Wolf, but a Barbarian.——

God

And had his better Half, his *Bride*,
Carv'd from th' Original, his Side,
T' amend his natural Defects,
And perfect his recruited Sex;
Inlarge his Breed, at once, and leſſen
The Pains, and Labour of increaſing,
By changing them for other Cares,
As by his *dry'd-up Paps* appears;

God therefore, not to ſeem leſs liberal,
To Man than elſe to every Animal,
For perfect Pattern of a holy Love
To Adam's *Half, another Half he gave;*
Ta'en from his Side, to bind through ev'ry Age,
With kinder Bonds, the ſacred Marriage.

See a Tract, intitled, *Female preeminence*, &c. By *Henry Cornelius Agrippa*. Tranſlated by *Henry Care*, p. 6. *Publ. Lib. Cambridge*, 14. 6. 24.

℣. 764. *Carv'd from the Original his Side.*]

Adam till his Rib was loſt,
Had the Sexes thus ingroſt,
When Providence our Sire did cleave,
And out of Adam *carved* Eve;
Then did Man 'bout Wedlock treat,
To make his Body up compleat.

Cleveland's *Work*, p. 25.

Extraxit Deus unam coſtam de latere ejus, & ex illâ formavit mulierem, quam *Evam* nominavit. Et non formavit eam de capite, nè viro dominaretur: nec de pede, nè a viro contemneretur: ſed de latere formavit eam, ut amoris mutui vinculo Jungerentur. (*Gobelini Perſonæ Coſmodromio Æt.* 1. *Meibomii Rer. Germanic.* To. 1. p. 73.)

Plato recites a Fable. (*Qu. Conviv.* p. 322. ed. *Lugdun.* 1590.) how Man at firſt was created double, and for his Arrogance diſſected into Male and Female. (See *Sandys*'s *Notes upon Ovid*'s *Metamorph.* b. 4. p. 79. ed. 1640.) In the *Romiſh Miſſal.* (Vide *Ord. Spanſal. ad Uſum Eccleſ. Sarisburienſ.* 1554. fol. 42.) The *Papiſts* ſeem to think, that Woman was taken from the Left Side; and therefore Man is to take the Right-hand, whilſt the Marriage Ceremoney is performing.

Vir autem ſtet a dextris mulieris; mulier autem a ſiniſtris viri; cauſa eſt, quia formata eſt ex coſtâ ſiniſtri lateris *Adæ*.

Some have imagin'd, that Man has one Rib leſs than woman; which is ridicul'd by Sir *Tho. Browne*, (*Vulgar Errors*, book 7. chap. 2.)

℣. 771.

His Body, that ſtupendous Frame,
Of all the World the *Anagram*,
Is of two equal Parts compact,
In Shape, and Symmetry exact,
Of which the Left and Female Side
Is to the manly Right, a Bride,
Both join'd together with ſuch Art,
That nothing elſe but Death can part.
Thoſe heav'nly Attracts of yours, your Eyes,
And Face, that all the World ſurprize,
That dazle all that look upon ye,
And ſcorch all other Ladies Tawny:
Thoſe raviſhing, and charming Graces,
Are all made up of two *half Faces*,
That in a *mathematick Line*,
Like thoſe in other Heavens, join.
Of which, if either grew alone,
'Twould fright as much, to look upon.
And ſo would that *ſweet Bud*, your *Lip*,
Without the other's Fellowſhip.
Our nobleſt Senſes act by Pairs,
Two Eyes to ſee, to hear two Ears.
Th' Intelligencers of the Mind,
To wait upon the Soul deſign'd;
But thoſe that ſerve the Body alone,
Are ſingle, and confin'd to one.
The World is but two Parts, that meet,
And cloſe at th' Equinoctial fit;
And ſo are all the Works of Nature,
Stamp'd with her *Signature* on Matter;

℣. 771. *His Body, that ſtupendous Frame*, &c.] See *Cleveland's* Poem upon a *Hermaphrodite*, ed. 1677. p. 26.

℣. 772. ——————*Anagram.*] See *Baily's Dictionary.*

℣. 797. *The World is but two Parts*, &c.] * The *Equinoctial* divides the Globe into the *North* and *South*."

Which all her Creatures, to a Leaf,
Or ſmalleſt Blade of Graſs, receive.
All which ſufficiently declare
How intirely Marriage is her Care,
The only Method that ſhe uſes,
In all the Wonders ſhe produces.
And thoſe that take their Rules from her,
Can never be deceiv'd, nor err.
For what ſecures the *civil Life*
But Pawns of *Children*, and a *Wife?*
That lie, like *Hoſtages*, at Stake,
To pay for all, Men undertake;
To whom as it is neceſſary,
As to be born and breathe, to marry.
So univerſal, all Mankind
In Nothing elſe, is of one Mind.
For in what ſtupid Age, or Nation,
Was Marriage ever out of Faſhion?
Unleſs among the *Amazons*,
Or cloiſter'd *Friars*, and Veſtal *Nuns*;
Or *Stoicks*, who, to bar the Freaks
And looſe Exceſſes of the Sex,

℣. 819. *Unleſs among the* Amazons, *&c.*] * The *Amazons* were Women of *Scythia*, of heroick and great Atchievements; they ſuffer'd no Man to live among them; but once every Year uſed to have Converſation with Men of the neighbouring Countries, by which if they had a male Child, they preſently either kill'd or crippled it; but if a Female, they brought it up to the Uſe of Arms, and burnt off one Breaſt, leaving the other to ſuckle Girls." See an Account of the *Amazons*, *Diodor. Sicul. Rer. Antiquar.* lib. 3. cap. 11. *Juſtini. Hiſtor.* lib. 2. cap. 4. *Chronicor. Reginonis*, &c. lib. 2. *Piſtorii Hiſt. Scriptor. Germanicor.* vol. 1. p. 65. *Naucleri Chronograph.* vol. 1. *Generat.* 16. *Sheringham De Gentis Anglorum Origine*, p. 177. 379. 380. Sir *John Maundevile*'s *Voyage*, &c. p. 186. *Sandy*'s Note upon *Ovid*'s *Metamorph.* b. 9.

℣. 821, 822, 823, 824. *Or* Stoicks, *who to bar the Freaks,—And lewd Exceſſes of the Sex,—Preposſt'rouſly would have all Women—Turn'd up to all the World in common.*] Of this Opinion was *Pluto*

Prepoſt'rouſly wou'd have all Women
Turn'd up to all the World in common.
Though Men would find ſuch mortal Fewds
In ſharing of their publick Goods,
'Twou'd put them to more Charge of Lives,
Than they're ſupply'd with now, by Wives;
Until they graze, and wear their Clothes,
As Beaſts do, of their *native Growths:*
For ſimple wearing of their Horns,
Will not ſuffice to ſerve their Turns.
For what can we pretend t' inherit,
Unleſs the Marriage-deed will bear it?
Could claim no Right to Lands or Rents,
But for our Parents Settlements.
Had been but younger *Sons o' th' Earth,*
Debarr'd it all, but for our Birth.
What Honours, or Eſtates of Peers,
Cou'd be preſerv'd, but by their Heirs;

Plato in his *Politics*; for which *Primeauday* animadverts upon him. (*French Academy*, 1602. p. 462.) *Diodorus Siculus* makes Mention of certain *Iſlanders*, who put this Opinion in Practice. (*Rer. Antiquar.* lib. 3 cap. 13.) Mulieres minime nubunt, ſed omnibus ſunt communes.—Et talem morem apud *Calecutios* adhuc eſſe, ſcribit *Munſter*, *Coſmograph.* lib. 5. Sic & apud *Tyrrhenos* communia conjugia fuere, referente *Theopompo*, &c. Et quorum liberi ex communi fiſco nutriebantur——*Facet Facetiar.*—*Faſcicul. Nov. De Hanreitate* 11. p. 433, 434. This was the Cuſtom amongſt the *Ancient Britons*, *Cæſaris Comment. De Bello Gallico*, lib. 5 14. 4. Uxores habent deni, duodenique inter ſe communes.—Sed ſi qui ſunt ex his nati, eorum habentur liberi a quibus primum virgines quæque ductæ ſunt.

See *Purchaſe*'s Deſcription of *Iambuli Inſula*, vol. 1. lib 1. chap. 8. p. 80. and at *Cochin*, where Wives are in common. (*Le Blanc*'s *Travels*, part 1. p. 62.)

℣. 831, 832. *For ſimple wearing of the Horns,—Will not ſuffice to ſerve their Turns.*] See Sir *Francis Bacon*'s *Apophthegms*, N°. 81. *Reſuſcitatio*, 3d. edit. p. 235.)

And what Security maintains
Their Right and Title, but the *Banes?*
What Crowns could be hereditary,
If greateſt *Monarchs* did not *marry?*
And with their Conſorts *conſummate*
Their weightieſt *Intereſts of State?*
For all *the Amours* of Princes are
But *Guarantees* of Peace or War.
Or what but Marriage has a Charm,
The *Rage of Empires* to diſarm?
Make Blood and Deſolation ceaſe,
And Fire and Sword, unite in Peace,
When all their fierce Conteſts for *Forage*
Conclude in Articles of *Marriage?*
Nor does the Genial Bed provide
Leſs for the Int'reſts of the *Bride:*
Who elſe had not the leaſt Pretence
T'as much, as *due Benevolence*;
Could no more Title take upon her
To *Virtue*, *Quality*, and *Honour*,
Than *Ladies Errant*, unconfin'd,
And *Feme-Coverts* t' all Mankind.
All Women would be of one Piece,
The virtuous *Matron*, and the *Miſs*;
The *Nymphs* of chaſte *Diana*'s Train,
The ſame with thoſe in *Lewkner*'s Lane,

℣. 842.——————*Banes.*] See *Bann*'s, *Godolphin*'s *Repertorium Canonicum*, chap. 33. p. 465.

℣. 848.——————*Guarantees.*] See *Baily*, and other *Etymological Dictionaries.*

℣. 865. *The Nymphs of chaſte* Diana's, *&c.*] * *Diana*'s *Nymphs*, all of them vowed perpetual Virginity, and were much celebrated for the exact Obſervation of their Vow."

℣. 866. Lewkner's *Lane.*] * Some Years ago, ſwarm'd with notoriouſly laſcivious and profligate Strumpets."

℣. 868.

But for the Difference Marriage makes
'Twixt Wives, and *Ladies of the Lakes:*
Beſides, the Joys of *Place and Birth*,
The Sexes *Paradiſe on Earth*;
A Privilege ſo ſacred held,
That none will to their Mothers yield;
But rather than not go before,
Abandon Heaven at the Door.
And if th' indulgent Law allows
A greater Freedom to the Spouſe;
The Reaſon is, becauſe the Wife
Runs greater Hazards of her Life;
Is truſted with the *Form* and *Matter*
Of all Mankind, by careful Nature.

ỳ. 868. *'Twixt Wives, and Ladies of the Lake.*] Meaning the Stews, and alluding to the old Romance of Sir *Lancelot, and the Lady of the Lake.* (M. *W.*)

ỳ. 869, 870. *Beſide the Joys of Place and Birth,—The Sexes Paradiſe on Earth.*] The Paſſion for Precedency among the Ladies, is too violent, and viſible to be diſputed. Mr. *Pope* has ſatyrized it, in his *Rape of the Lock.*

Firſt Ariel perch'd upon a Matadore,
Then each according to the Rank they bore;
For Sylphs, yet mindful of their ancient Race,
Are, as when Women, wondrous fond of Place.

(Mr. *B.*)

Timothy Treatall was indicted in the *Tatler*'s *Court of Honour* (ſee N°. 262.) by ſeveral Ladies of his Siſter's Acquaintance, for a very rude Affront offer'd them at an Entertainment, to which he had invited them: when he, the ſaid Mr. *Treatall*, upon ſerving up the Supper, deſired the Ladies to take Place, according to their different Age and Seniority; for that it was the Way at his Table to pay Reſpect to Years. This Indictment ſets forth, That this Behaviour produc'd an unſpeakble Confuſion in the Company. The Author of a Book, intitled, *The Devil upon two Sticks*, (6th edit. part 1. p 237.) obſerves, "That the Wife of the *Treaſurer* "*General* of the Council to the *Indies*, run mad with Vexation, "as being obliged to turn her Coach in a narrow Street, to make "Way for that of the Dutcheſs of *Medina Cæli.*" (See Dr. *Harris*'s *Aſtronomical Dialogues*, 2d edit. p. 19.)

Where Man brings nothing but the Stuff
She frames the wond'rous Fabrick of:
Who therefore, in a Streight, may freely
Demand the *Clergy of her Belly*,
And make it ſave her the ſame Way,
It ſeldom miſſes to betray.
Unleſs both Parties wiſely enter
Into the Liturgy Indenture.

℣. 884. *Demand the Clergy of her Belly.*] This was, and is, allow'd to Criminals with Child. (See *Wood*'s *Inſtitute of the Laws of* England, p. 662.] 'Twas a Privilege allow'd by the *Egyptians*, and other Nations, who thought it a Hardſhip to deſtroy the innocent Child with the guilty Mother. (Vide *Diodori Siculi Rer. Antiquar*, lib. 2. cap. 3. *De Legibus & Judiciis Ægyptiorum.*)

℣. 888. *Into the Liturgy Indenture.*] The Generality of the *Presbyterians* were then married in the Manner enjoin'd by the *Directory*, and not by the *Liturgy*; though there were ſome few Inſtances to the contrary: and among theſe, Mr. *Stephen Marſhall* (who was a Zealot, and had a chief Hand in compiling the *Directory* did marry his own Daughter by the Form preſcrib'd in the Common Prayer, being unwilling to have his Daughter return'd to him as a Whore, for Want of a legal Marriage, the Statute eſtabliſhing the Liturgy, not being repeal'd: and having ſo done, he paid down five Pounds immediately to the Church-wardens of the Pariſh, as the Fine or Forfeiture for uſing any other Form of Marriage, but that in the *Directory*. (*Heylin*'s *Examen Hiſtoricum*, p. 304. *Walker*'s *Hiſtory of Independency*, part. 1. p. 86.) Sir *John Birkenhead* ſeems to ſneer ſuch Kind of Marriages, (*Paul*'s *Church-yard*, cent. 1. claſſ. 3. ſect. 42.) "Liber craſſus tres "pollices: A Catalogue of ſuch Women, as are not Wives, "Maids, nor Widows, being married without either Law or Li- "turgy; ſome by a *Directory*, and ſome by Nothing."

By an Ordinance of *Auguſt*, 1653. chap. 6. (*Schobel*'s *Collections*, 2d part, p. 236.) 'twas enacted, "That all Perſons intend- "ing to be married, ſhall come before ſome Juſtice of Peace, "within, and of the ſame County, City, or Town Corporate, where "Publication ſhall be made as aforeſaid, and ſhall bring a Certi- "ficate of the ſaid Publication, (in Church or Chapel, or if the "Parties ſo to be married ſhall deſire it, in the Market-place, next "to the ſaid Church or Chapel, on three Market-days, on three "ſeveral Weeks enſuing) and ſhall make a ſufficient Proof of the "Conſent of their Parents, and Guardians, if either of the ſaid "Parties is under the Age of One and Twenty Years; and the "ſaid

And though ſome *Fits* of ſmall Conteſt
Sometimes fall out among the beſt;
That is no more than ev'ry Lover
Does from his Hackney-Lady ſuffer.
That makes no Breach of Faith and Love,
But rather (ſometimes) ſerves t' improve.
For, as in Running, *ev'ry Pace*
Is *but between two Legs a Race*,
In which both do their uttermoſt
To get before, and win the *Poſt*;
Yet when they're at their Race's Ends,
They're ſtill as kind and conſtant Friends;
And to relieve their Wearineſs,
By turns give one another Eaſe:
So all thoſe falſe Alarms of Strife,
Between the Huſband and the Wife,

" ſaid Juſtice ſhall examine by Witneſſes upon Oath, or otherways " (as he ſhall ſee Cauſe) concerning the due Performance of the " Premiſes—and if there appear no reaſonable Cauſe to the con- " trary, the Marriage ſhall proceed in this Manner: The Man to " to be married, taking the Woman to be married by the Hand, " ſhall plainly and diſtinctly pronounce theſe Words. *I* A. B. *do* " *in the Preſence of God, the Searcher of all Hearts, take thee* C. D. " *for my wedded Wife, and do alſo in the Preſence of God, and be-* " *fore theſe Witneſſes, promiſe to be unto thee a Loving and Faithful* " *Huſband.*

[The Woman promiſes in the ſame Form to be a *Loving Faithful*, and *Obedient Wife*.]

" And it is further enacted, that the Man and Woman having " made ſufficient Proof of the Conſent of their Parents or Guardi- " ans, and expreſs'd their Conſent unto Marriage, in the Manner, " and by the Words aforeſaid, before ſuch Juſtice of the Peace, " in the Preſence of two or more credible Witneſſes; the ſaid " Juſtice of the Peace may, and ſhall declare the ſaid Man and " Woman to be thenceforth Huſband and Wife—and the Mar- " riage ſhall be good and effectual in Law; and no other Marri- " age whatſoever within the Commonwealth of *England*, after " the 29th of *September*, One Thouſand Six Hundred and Fifty " Three, ſhall be held or accounted a Marriage according to the " Laws of *England*."

And little Quarrels, often prove
To be but new Recruits of Love:
When thoſe wh'are always kind or coy,
In time muſt either tire or cloy.
Nor are their loudeſt Clamours more,
Than as they're reliſh'd, *Sweet* or *Sour*:
Like Muſick, that proves bad, or good,
According as 'tis underſtood.
In all Amours a Lover burns,
With Frowns, as well as Smiles, by turns:
And Hearts have been as oft with ſullen,
As charming Looks, ſurpriz'd and ſtolen.
Then why ſhould more bewitching Clamour
Some Lovers not as much enamour?
For Diſcords make the ſweeteſt Airs,
And Curſes are a kind of Pray'rs:
Too ſlight Alloys, for all thoſe grand
Felicities by Marriage gain'd.
For nothing elſe has Pow'r to ſettle
Th' Intereſts of Love perpetual;
An Act and Deed, that makes one Heart,
Become another's Counter-part,
And *paſſes Fines* on Faith and Love,
Inroll'd, and regiſter'd above,
To ſeal the ſlippery Knots of Vows,
Which nothing elſe but Death can looſe.

℣. 205, 906. *And little Quarrels often prove,—To be but new Recruits of Love.*] Amantium iræ amoris integratio eſt. *Terentii Andr.* 3, 3. 23.

In amore hæc omnia inſunt vitia: Injuriæ, ſuſpiciones,
Inimicitiæ, induciæ, bellum, pax rurſum.
Terentii Eunuch.

Sometimes my Plague, ſometimes my Darling,
Kiſſing to day, to morrow ſnarling.
Mr. *Prior*, See *Guardian* N°. 73.

And what Security's too ſtrong,
To guard that gentle Heart from Wrong,
That to its Friend is glad to paſs
It ſelf away, and all it has:
And like an *Anchorite* gives over,
This World, for th' Heaven of a Lover?
I grant *(quoth ſhe)* there are ſome few
Who take that Courſe, and find it true:
But Millions whom the ſame does ſentence
To Heav'n, b' another Way, Repentance.
Love's Arrows are but ſhot at Rovers,
Though all they hit, they turn to Lovers,
And all the weighty Conſequents,
Depend upon more blind Events,
Than Gameſters, when they play a Set
With greateſt Cunning at Piquet,
Put out with Caution, but take in
They know not what, unſight, unſeen.
For what do Lovers, when they're faſt
In one another's Arms embrac't,
But ſtrive to plunder, and convey
Each other, like a Prize, away?
To change the Property of Selves,
As Sucking Children are by *Elves?*

℣. 935. *And like an Anchorite,* &c.] *Anchorets* were Ancient Monks, who retired from Society, and liv'd in private Cells; ſuch were *Paul,* and *Anthony,* and *Hilarion,* the firſt Founders of the Monaſtic Life in *Egypt,* and *Paleſtine.* See a larger Account, *Bingham's Antiquities of the Chriſtian Church.* Book 7. chap. 2. vol. 3. p. 13.

℣. 954. *As Sucking Children are by Elves.*] Some are of Opinion, That *Fairies* (call'd *Elves* by *Chaucer, Spenſer,* and other Writers, as *Sheringham De Gentis Anglor. Orig.* cap. 4. p. 320, 326. *Skinneri Lexic. Etymologic.* ſub voce *Elf*) change Children in their Cradles, and lay others in their Stead. To which *Spenſer* alludes, *(Fairy Queen,* b. 1. canto 10. St. 35. vol. 1. p. 138.)

For

And if they uſe their Perſons ſo,
What will they to their *Fortunes* do?
Their Fortunes! the perpetual Aims
Of all their Extaſies and Flames.

For well I wote thou ſpringeſt from ancient Race
Of Saxon *Kings, that have with mighty Hand*
And many bloody Battle fought in Place,
High rear'd their Royal Throne in Britain—*Land,*
And vanquiſh them unable to withſtand:
From thence a Fairy *Thee unweeting reft,*
There as thou ſlept in tender ſwadling Band,
And her baſe Elfin Brood there for thee left;
Such Men do Changelings call, ſo changed by fairy Theft.

Thus *Henry* the *Fourth* ſpeaking of Prince *Henry* his Son, to the Earl of *Northumberland*, whoſe Son was hopeful. (*Shakeſpear*'s firſt part of *Henry* 4th, act 1. vol. 3. p. 346.)

——*Oh could it be prov'd*——
That ſome Night-Tripping Fairy *had exchang'd*
In Cradle Cloaths our Children where they lay,
And call'd mine Percie, *his* Plantagenet,——
Then would I have his Harry, *and he mine.*

See *Shakeſpear*'s *Midſummer Night's Dream*, act 2. works, vol. 1. p. 81. *Ben Johnſon*'s *Underwood*, works, vol. 1. p. 208. *Warner*'s *Albion*'s *England*, book 14. chap. 91. p. 368.

Nay ſome have thought, That the Devil takes Children out of the Cradle, and lays Children of his own in their Place. *Luther* was of this Opinion: For in his *Menſalia*, or *Table Talk*, chap. 35. p. 387 he ſays, "Such *Changelings* ſupponit *Satan* in locum "verorum filiorum:—One of theſe more fouleth itſelf than ten "other Children; ſo that their Parents are much diſquieted there-"therewith, and their Mothers are able to give Suck no more." This is hinted at by the Author of *Amadis de Gaul*, (third book, chap. 10. p. 99.) in his *Romantick* Account of *Andriagus*, ſlain by *Amadis*, who was a Monſter of the Devil's begetting, and ſuck'd out the Hearts Blood of three Nurſes in a few Days.

The Author of *The Devil upon two Sticks* merrily banters this Opinion, in the Characters of *Aſmodeo* and *Senior Divito*, Twin-Brothers, part 1. chap. 3. p. 19. Mr. *Glanvil* ſeems to give in to the Opinion of the Devil's begetting Children, from Dr. *Horneck*'s Account of ſome Witches condemn'd in *Sweden* 1669. (See *Saduciſmus Triumphatus*, part 2. p. 322.) But *Wierus* has expos'd this Opinion. (*De præſtig. Dæmon.* lib. 1. cap. 24. p. 129. lib. 3. cap. 20. p. 322. and *Scot*, *Diſcovery of Witchcraft*, 4th book, 2d chap-

For when the Money's on the Book,
And, *All my Worldly Goods*——but ſpoke:
(The formal Livery and Seiſin
That puts a Lover in Poſſeſſion)
To that alone the Bridegroom's wedded,
The Bride a Flam, that's ſuperſeded.
To that their Faith is ſtill made good,
And all the Oaths to us they vow'd,
For when we once reſign our Pow'rs,
W' have nothing left, we can call ours:
Our Money's now become the *Miſs*,
Of all your Lives and Services:
And we forſaken, and poſtpon'd,
But Bawds to what before we own'd;
Which as it made y' at firſt Gallant us,
So now hires others to ſupplant us,
Until 'tis all turn'd out of Doors,
(As we had been) for new *Amours*.
For what did ever *Heireſs* yet
By being born to *Lordſhips*, get?
When the more *Lady ſh' is of Manours*,
She's but expos'd to more Trepanners,

2d chapter, p. 74, &c. 10th ch. p. 85.) See this Point diſcuſs'd, To. 11. *Malleor. Maleficar.* 1588. p. 84. Publ. Lib. *Cambridge*, k. 16. 24.

℣. 959. *For when the Money's on the Book.*] Alluding to the Miniſters and Clerks Fees, which are order'd by the *Rubric* to be laid upon the Book (though now rarely practiſed) with the wedding Ring. Before the Time of Pope *Innocent the Third*, (ſee *Marriage*. *Jacob's Law Dictionary*) "There was no Solemni-"zation of Marriage in the Church, but the Man came to the "Houſe where the Woman inhabited, and led her home to his "own Houſe, which was all the Ceremony then us'd."

℣. 962. *And all my worldly Goods—but ſpoke.*] See Mr. *Wheatley's Rational Illuſtration of the Common Prayer*, folio edit. p. 407. 410.

℣. 985,

Pays for their Projects and Designs,
And for her own Destruction fines:
And does but tempt them with her Riches;
To use her, as the Dev'l does Witches;
Who takes it for a special Grace,
To be their Cully for a Space,
That, when the Time's expir'd, the Drazels
For ever may become his Vassals:
So she, bewitch'd by *Rooks*, and *Spirits*,
Betrays herself, and all sh' inherits;
Is bought and sold, like stolen Goods,
By *Pimps*, and *Match-makers*, and *Bawds*:
Until they force her to convey,
And steal the Thief himself away.
These are the everlasting Fruits
Of all your passionate Love-Suits,
Th' Effects of all your *amorous Fancies*,
To *Portions*, and *Inheritances*;

℣. 985, 986. *Who takes it for a special Grace,—To be their Cully for a Space.*] Sir *Roger L'Estrange* (Fables, part 1. fab. 308. *A wicked Man, and the Devil)* makes mention of a notorious wicked Malefactor, who had committed I know not how many Villanies, and had run through the Discipline of so many *Gaols*, who made a Friend of the Devil to help him out in all his Distresses. This Friend of his brought him off many and many a Time, and still as he was taken up again and again, he had his Recourse over and over to the same Devil for Succour: But upon his last Summons, the Devil came to him with a great Bag of old Shoes at his Back; and told him plainly, "Friend (says he) I am at the "End of my Line, and can help you no longer; I have beat the "Hoof, till I have worn out all these Shoes in your Service, and "not one Penny left me to buy more; so that you must e'en ex-"cuse me, if I drop you here."

℣. 987. ——————*The Drazels.*] A Word used by *Warner*, in his *Albion's England*, book 9. chap. 47. p. 201.

Now dwells each Drossel in her Glass, when I was young I wot
On Holly-Days, (for seldom else) such idle Times we got.

℣. 1010.

Your Love-ſick Rapture, for *Fruition*
Of *Dowry*, *Jointure*, and *Tuition*;
To which you make Addreſs and Courtſhip,
And with your Bodies ſtrive to worſhip,
That th' Infant's Fortunes may partake
Of Love too, for the Mother's Sake.
For theſe you play at *Purpoſes*,
And love your Love's with *A*'s and *B*'s:
For theſe, at *Beſte* and *L'Ombre* woo,
And play for *Love* and *Money* too:
Strive who ſhall be the ableſt Man
At right *Gallanting of a Fan:*
And who the moſt gentilely bred
At ſucking of a *Vizard-Bead*;
How beſt t' accoſt us, in all Quarters,
T' our *Queſtion*-and-*Command-New Garters*;
And ſolidly diſcourſe upon
All Sorts of Dreſſes, *Pro* and *Con.*
For there's no Myſtery nor Trade,
But in the Art of Love is made.
And when you have more Debts to pay
Than *Michaelmas* and *Lady-Day*,
And no Way poſſible to do't
But *Love* and *Oaths*, and *reſtleſs Suit*,
To us y' apply, to pay the Scores
Of all your cully'd, paſt Amours:
Act o'er your *Flames* and *Darts* again,
And charge us with your Wounds and Pain;

℣. 1010. *At right gallanting of a Fan.*] See the Exerciſe of the *Fan* humourouſly deſcribed by *Iſaac Bickerſtaff*, Eſq; (*Tatler*, N° 102.) At *Bologna* in *Italy*, where it is extremely hot, 'tis a Cuſtom for the Men to uſe Fans, as well as the Women. (*Miſſon*'s *Voyages*, vol. 2. p. 203.)

℣. 1035.

Which others Influences long ſince
Have charm'd *your Noſes* with, and *Shins*;
For which the *Surgeon* is unpaid,
And like to be, without our Aid.
Lord! what an am'rous thing is Want!
How *Debts* and *Mortgages* inchant!
What Graces muſt that Lady have,
That can from *Executions* ſave!
What Charms, that can reverſe *Extent*,
And null *Decree*, and *Exigent!*
What *magical Attracts*, and *Graces*,
That can redeem from *Scire facias!*
From Bonds and Statutes can diſcharge,
And from Contempts of Courts enlarge!
Theſe are the higheſt Excellencies
Of all your true or falſe Pretences.
And you would damn your ſelves, and ſwear
As much t' an *Hoſteſs Dowager*,

ỳ. 1035. ——— ——— *Extent.*] A Writ of Commiſſion from the Sheriffs, for valuing Lands and Tenements.

ỳ. 1036. *And null Decree, and Exigent.*] *Exigent.* A Writ lying where the Defendant, in an Action perſonal, cannot be found, or any thing in the County whereby he may be attach'd, or diſtrain'd.

ỳ. 1038. ——— ——— *Scire facias.*] A Writ, calling one to ſhew, why Judgment paſs'd, at leaſt a Year, ſhould not be executed.

ỳ. 1043, 1044. ——— ——— *And ſwear—As much to a Hoſteſs Dowager.*] Sir *Roger L'Eſtrange*, (Fable of a *Cavalier and Court Lady*, part 2. fab. 34) in Banter of ſuch Flights, obſerves, "That "a *Cavalier* had a fine Woman in his Eye, and could not for-"bear telling her, that ſhe was wondrous pretty. Sir, ſays the "Lady, I thank you for your good Opinion; and I wiſh, with all "my Heart, I could ſay as much of you too. Why ſo you "might, Madam, (ſays the Gentleman) if you made no more "Conſcience of a Lye than I do." (See *Chaucer*'s Poem, intitled, *A Praiſe of Women.* Edit. 1602. fol. 261. Sir *William Cornwalley*'s *Eſſay* 24. *Of Fantaſtickneſs*, edit. 1610.)

ỳ. 1045,

Grown fat and purſy by retail
Of Pots of Beer, and bottled Ale;
And find her fitter for you Turn,
For Fat is wondrous apt to burn;
Who at your Flames would ſoon take Fire,
Relent, and melt to your Deſire,
And like a Candle in the Socket,
Diſſolve her Graces int' your Pocket.
By this time 'twas grown dark and late,
When they heard a knocking at the Gate,
Laid on in Haſte with ſuch a Powder,
The Blows grew louder ſtill and louder.
Which *Hudibras*, as if th' had been
Beſtow'd as freely on his Skin,
Expounding by his inward Light,
Or rather more prophetick Fright,
To be the *Wizard*, come to ſearch,
And take him napping, in the Lurch,

℣. 1045, 1046. *Grown fat and purſy by retail,—Of Pots of Beer, and Bottled Ale*] See *Warner*'s Deſcription of a *Hoſteſs*, *Albion*'s *England*, book 15. chap. 99. p. 391, 392.

℣. 1053, 1054. *By this Time 'twas grown dark and late.—When they heard a knocking at the Gate.*] Two Days were but yet paſs'd, ſince the Beginning of theſe Adventures; we are now entring into the Night, wherein happen'd the moſt remarkable Action in the whole Poem. Mr. *Butler*, in this Piece of Management, imitated *Homer* and *Virgil*, who are equally celebrated for their Night Adventures. But who are the Perſons that knock at the Gate? Probably, two of the Ladies own Servants: For as ſhe and *Ralpho* (who all the Time lay in Ambuſcade) had been deſcanting on the Knight's Villanies; ſo they had undoubtedly laid this Scheme, to be reveng'd of him: The Servants were diſguis'd, and acted in a bold and *hectoring* Manner, purſuant to the Inſtruction given them by the Widow. (See canto 3. ℣. 83.) The Knight was to be made believe, they were *Sidrophel* and *Whachum*, which made his Fright and Conſternation ſo great, that we find him falling into a Swoon. (Mr. *B.*)

Turn'd pale as Aſhes, or a Clout;
But why, or wherefore, is a Doubt.
For Men will tremble, and turn paler,
With too much, or too little Valour.
His Heart laid on, as if it try'd
To force a Paſſage through his Side,
Impatient (as he vow'd) to wait 'em,
But in a Fury to fly at 'em;
And therefore beat, and laid about,
To find a Cranny to creep out.
But ſhe who ſaw in what a taking
The Knight was by his furious quaking,
Undaunted cry'd, *Courage*, Sir *Knight*,
Know, I'm reſolv'd to break no Rite
Of Hoſpitality, t'a Stranger,
But to ſecure you out of Danger,
Will here my ſelf ſtand Sentinel,
To guard this Paſs, 'gainſt Sidrophel.
Women, you know, do ſeldom fail,
To make the ſtouteſt Men turn tail:
And bravely ſcorn to turn their Backs
Upon the deſp'rateſt Attacks.

℣. 1076, 1077. *Know, I'm reſolv'd to break no Rite—Of Hoſpitality* ——— ———] See the great Regard ſome of the Ancients paid to the Laws of *Hoſpitality*; (*Diodori Siculi Bibliothec.* lib. 12 p. 293. Vide etiam *Gul. Stuckii* Antiqu. Convivial. lib. 1. cap. 27. p 81. ad 96. edit. *Tiguri* 1582.) *Lewis*'s Hiſtory of the *Parthian Empire*, p. 203, 204, 230. *Peter* the *Great*, late *Czar* of *Muſcovy*, behaved gallantly in this Reſpect. He being deſir'd by the *Turks*, in order to a Peace, to deliver up Prince *Cantemir*, who was then under his Protection; his Anſwer was, "That he would reſign all the Country as far as *Curſka* to the *Turk*, ſince "there was Hopes of recovering it again; but would by no "Means violate his Faith to a Prince, who had abandon'd his "Principality for his Sake: Becauſe it was impoſſible to repair "Honour once forfeited." (See Prince *Cantemir*'s *Growth of the* Othman *Empire*, p. 445.)

℣. 1086.

At this the Knight grew reſolute
As *Ironſide*, or *Hardiknute*;
His Fortitude began to rally,
And out he cry'd aloud, to ſally.
But ſhe beſought him to convey
His Courage rather out o' th' Way.
And lodge in Ambuſh on the Floor,
Or fortify'd behind a Door:
That if the Enemy ſhou'd enter,
He might relieve her in th' Adventure.
Mean while they knock'd againſt the Door,
As fierce as at the Gate before;
Which made the Renegado Knight
Relapſe again t' his former Fright.
He thought it deſperate to ſtay
Till th' Enemy had forc'd his Way,
But rather poſt himſelf, to ſerve
The Lady, for a *freſh Reſerve*.
His Duty was not to diſpute,
But what ſh' had order'd execute:
Which he reſolv'd in Haſte t' obey,
And therefore ſtoutly march'd away:
And all h' encounter'd fell upon,
Though in the Dark, and all alone.
Till Fear, that braver Feats performs,
Than ever Courage dar'd in Arms,
Had drawn him up before a Paſs,
To ſtand upon his Guard, and face:
This he couragiouſly invaded,
And having enter'd, *Barricado'd*.

ỳ. 1086. *As* Ironſide, *or* Hardiknute, *&c.*] * Two famous and valiant Princes of this Country, the one a *Saxon*, the other a *Dane*."

Inſconc'd himſelf as formidable
As could be underneath a Table;
Where he lay down in Ambuſh cloſe,
T' expect th' Arrival of his Foes.
Few Minutes he had lain perdue,
To guard his deſp'rate Avenue,
Before he heard a dreadful Shout,
As loud as putting to the Rout;
With which impatiently alarm'd,
He fancy'd th' Enemy had ſtorm'd.
And after ent'ring, *Sidrophel*
Was fall'n upon the Guards pell-mell.
He therefore ſent out all his Senſes,
To bring him in Intelligences;
Which Vulgars, out of Ignorance,
Miſtake, for falling in a Trance;
But thoſe that trade in *Geomancy*,
Affirm to be the the Strength of Fancy:
In which the *Lapland Magi* deal,
And things incredible reveal.
Mean while the Foe beat up his Quarters,
And ſtorm'd the Out-works of his Fortreſs.

℣. 1131. *But thoſe that trade in* Geomancy, *&c.*] *Geomantia*, Sorcery by Circles and Pricks in the Earth. (Mr. *S. W.*) Vide *Wieri de Præſtig. Dæmon.* lib. 2. cap. 15. p. 206. *Jo. Fra. Pici Mirandulæ* Op. To. 2. paſſim. Tract. of *Henry Cornelius Agrippa*, of *Geomancy*.

℣. 1132, 1133. *Affirm to be the Strength of Fancy;—In which the Lapland Magi deal.*] * *The Lapland Magi*. The *Laplanders* are an idolatrous People, far North; and it is very credibly reported by Authors and Perſons that have travelled in their Country, that they do perform Things incredible by what is vulgarly call'd Magick." *Scheffer* obſerves of them, (*Hiſtory of* Lapland, 8°. 1704, pag. 143, &c.) That they often fall into Trances, in which they continue for ſome Time; and then pretend to foretel Things very ſurprizing.

℣. 1137,

And as another of the ſame
Degree and Party, in Arms and Fame,
That in the ſame Cauſe had engag'd,
And War with equal Conduct wag'd,
By vent'ring only but to thruſt
His Head a Span beyond his Poſt,
B' a *Gen'ral* of the *Cavaliers*
Was dragg'd thro' a Window by the Ears;

ỳ. 1137, 1138, 1139, 1140, 1141, 1142, 1143, 1144. *And as another of the ſame—Degree and Party, in Arms and Fame,—That in the ſame Cauſe had engag'd,—And War with equal Conduct wag'd—By vent'ring only but to thruſt,—His Head a Span beyond his Poſt,—B' a Gen'ral of the Cavaliers,—Was dragg'd through a Window by the Ears.*] This was Sir *Eraſmus P.* of *P—n Caſtle* in *Pembrokeſhire*, who was ſo ſerv'd by Colonel *Egerton*. The Colonel, the Officer of the *Cavaliers* ſent againſt the Caſtle, ſummon'd Sir *Eraſmus* to ſurrender it; he refuſed, but offer'd to *parley* from a Window, which was not very high from the Ground: He was a little Man, and the commanding Officer of the *Cavaliers* luſty and tall: the Officer obſerving this, came juſt under the Window, and pretending he was deaf, deſired Sir *Eraſmus* to lean as forward as he could out of the Window; upon his doing ſo, the Officer who was on Horſeback, rais'd himſelf upon his Stirrups, ſeiz'd him by the Shoulders, and pull'd him out: upon which the Caſtle was ſurrender'd. Mr. *Walter Moyle* alludes to this Action, in his Works, publiſh'd by himſelf 1695, and reprinted 1727, pag. 241, &c. where in a Letter probably to Mr. *Anthony Hammond*, he wiſhes, that Sir *Eraſmus*'s Son, Sir *J. P.* a great Reformer in King *Charles* the *Second*'s Time, might be ſerv'd in the ſame Manner. "Can you contrive no Way in the "Earth, to rid the Houſe of his ghoſtly Authority? Cannot you "ſerve him, as his Father was ſerv'd by a General of the *Ca-*"*valiers:* If you never heard the Story, *Hudibras* will tell it "you."

And as another of the ſame
Degree and Party————, &c.

"*Betty Mackrell*, or ſome other diſcreet Bawd, ſhould demand "a Conference with him in the Lobby, lug him out by the Ears, "And ſend him upon a Miſſion to the *Weſt-Indies*, to preach his "Morals to Father *Hennepin*'s Nations, who are not civiliz'd "into Lewdneſs, nor wiſe enough to be wicked: On this Side "the Globe he'll make no Converts, but ſuch as his Nameſake in "the Acts made *Eunuchs*."

So he was ſerv'd in his Redoubt,
And by the other End pull'd out.
Soon as they had him at their Mercy,
They put him to the Cudgel fiercely,
As if they'd ſcorn'd to trade or barter,
By giving or by taking Quarter:
They ſtoutly on his Quarters laid,
Until his Scouts came in t' his Aid.
For when a *Man is paſt his Senſe*,
There's no Way to reduce him thence,
But twinging him by th' *Ears* or *Noſe*,
Or laying on of *heavy Blows*:
And if that will not do the Deed,
To burning with *Hot Irons* proceed.

ỳ. 1147, 1148. *Soon as they had him at their Mercy,—They put him to the Cudgel fiercely.*] In Mr. *Butler*'s Poem, call'd *Dunſtable Downs*, or the *Inchanted Cave*, (*Remains*) there is as humourous and drolling a Scene of the Knight, in one of his unfortunate Exploits, as this we are now entring upon.——But, alas! the poor Squire is alſo involv'd in that; and they are both ſeverely handled, and frighted; and the Squire opens, and fully diſcovers the iniquitous Actions and Proceedings of the Knight in theſe and all his other adventures.——One of which, as we learn from the ſaid Poem, was his procuring, or pretending to have a Grant from the then *uſurping Powers*, to incloſe *Dunſtable Downs*, (where the Neighbourhood had a Right of Commoning) on Pretence the ſame had been given to ſuperſtitious Uſes.—— The whole Poem is worthy of Peruſal, and gives us a near Inſight into our Heroe's Character and Principles. (Mr. *B.*) See the Uſage of *Don Quixote*, and *Donna Rodriguez*, in the Dark, by the *Dutcheſs*, and ſome of her Women. (*Don Quixote*, vol. 4. chap. 48. p. 487. and chap. 50. p. 490.) And the Examination of *Juſtice Allgripe*, by *Lurcher*, and his Companions, perſonating *Furies*. *Night Walker*, act 4.

ỳ. 1153. *For when a Man is paſt his Senſe.*] See Note upon part 1. canto 2. ỳ. 974.

ỳ. 1158. *To burning with*, &c.] * An Alluſion to cauterizing in Apoplexies, *&c.*

No ſooner was he come t' himſelf,
But on his Neck a ſturdy Elf
Clap'd in a Trice, his cloven Hoof,
And thus attack'd him with Reproof.
Mortal, thou art betray'd to us
B' our Friend, thy Evil Genius,
Who for thy horrid Perjuries,
Thy Breach of Faith, and turning Lies,
The Brethren's Privilege (againſt
The Wicked) on themſelves, the Saints,
Has here thy wretched Carcaſs ſent,
For juſt Revenge and Puniſhment;
Which thou haſt now no Way to leſſen,
But by an open, free Confeſſion;

ỳ. 1160, 1161. *But on his Neck a ſturdy Elf,—Clap'd in a Trice, his cloven Foot.*]

The Beaſt at wrong End Branded, you may trace
The Devil's Footſtep in his cloven Face.
(*Cleveland's Hue and Cry* after Sir *John Preſbyter*, p. 40.)

Nurſe, in the *Night Walker*, or *Little Thief*, act 2. thus expreſſes herſelf.

Mercy upon me!
" The Ghoſt of one of his Guards ſure; 'tis the *Devil by his* " *Claws*, he ſmells of Brimſtone, ſure he farts Fire; what an Earth- " quake I have in me!
" Out with your Prayer-Book, Nurſe——
" Let's call the Butler up, for he ſpeaks *Latin*; and that will " daunt the Devil: I am blaſted, my Belly's grown to nothing—
" A Conceit there is, ſays Sir *Thomas Browne*, (*Vulgar Errors*, " book 5. chap. 21.) that the Devil commonly appeareth with a " *cloven Hoof*; wherein, although it ſeem exceſſively ridiculous, " there may be ſomewhat of Truth, and the Ground thereof at " firſt might be his frequent appearing in the Shape of a Goat, " which anſwers the Deſcription." " Saving the Reputation " of St. *Hierome*, and Dr. *Browne*, (ſays Mr. *Webſter*, *Diſplaying* " *of ſuppos'd Witchcraft*, chap. 15. p. 283.) it is but a Suppoſition " unprov'd, that ever the Devil appear'd in the Shape of a " Goat; the Riſe of the Opinion was only becauſe the Devil was " worſhipped in an Idol made in the Shape of a Goat."

For if we catch thee failing once,
'Twill fall the heavier on thy Bones.
What made thee venture to betray,
And filch the Lady's Heart away?
To ſpirit her to Matrimony? ——
That which contracts all Matches, *Money.*
It was th' Inchantment of her Riches,
That made m' apply t' your *Croney Witches*;
That in Return wou'd pay th' Expence,
The *Wear-and-Tear* of Conſcience:
Which I cou'd have patch'd up, and turn'd
For th' hundredth Part of what I earn'd.
Didſt thou not love her then? Speak true.
No more *(quoth he)* than I love you.
How would'ſt th' have us'd her, and her Money?
Firſt turn'd her up to Alimony;
And laid her Dowry out in Law,
To null her Jointure with a Flaw,
Which I before-hand had agreed,
T' have put, on purpoſe, in the Deed;
And bar her Widow's making over
T' a Friend in Truſt, or private Lover.

℣. 1188. *Firſt turn'd her up to Alimony.*] *Alimony* is that Allowance which may be ſued for by a married Woman upon any occaſional Separation from her Huſband, when ſhe is not charged with Adultery, or Elopement. *(Jacob's Law Dictionary. Bailey's Dictionary,) Hudibras's* Uſage of his Miſtreſs in this Caſe, would not have been quite ſo bad as *Stakeley's* Uſage of his Wife; who being reprimanded by Queen *Elizabeth* for uſing her ill, he told her Majeſty, "That he had already turn'd her into her "Petticoat, and if any Man could make more of her, they might "take her for him." *(Earl of Strafford's Letters,* vol. 1. p. 380.) And not worſe than the *Chriſtian Liberty* of the *Saints* of thoſe Times, mention'd by Sir *John Birkenhead (Paul's Church-yard,* cent. 1. claſs 3. N°. 50.) "of ſhifting their Wives; and if not "for their Turn, of turning them off, and taking new ones."

1195 *What*

What made thee pick and chuſe her out
T' employ their Sorceries about?
That, which makes Gameſters play with thoſe
Who have leaſt Wit, and moſt to loſe.
But didſt thou ſcourge thy Veſſel thus,
As thou haſt damn'd thy ſelf to us?
I ſee you take me for an Aſs:
'Tis true, I thought the Trick wou'd paſs
Upon a Woman well enough,
As 't has been often found by Proof;
Whoſe Humours are not to be won
But when they are impos'd upon.
For Love approves of all they do
That ſtand for Candidates, and woo.
Why didſt thou forge thoſe ſhameful Lies,
Of Bears and Witches in Diſguiſe?
That is no more than Authors give
The Rabble Credit to believe:
A Trick of *following their Leaders*,
To entertain their *gentle Readers*.
And we have now no other Way
Of paſſing all we do or ſay;
Which when 'tis natural and true,
Will be believ'd b' a very few.
Beſide the Danger of Offence,
The fatal Enemy of Senſe.
Why didſt thou chuſe that curſed Sin,
Hypocriſy, to ſet up in?
Becauſe it is the the thriving'ſt Calling,
The only *Saints-Bell* that rings all in:
In which all Churches are concern'd,
And is the eaſieſt to be learn'd:

For no Degrees, unleſs th' employ't,
Can ever gain much, or enjoy't.
A Gift that is not only able
To domineer among the *Rabble*,
But by the Laws empower'd to rout,
And awe the greateſt that ſtand out:
Which few hold forth againſt, for Fear
Their Hands ſhould ſlip, and come too near;
For no Sin elſe among the Saints
Is taught ſo tenderly againſt.
What made thee break thy plighted Vows?
That which makes others break a Houſe,
And hang, and ſcorn ye all, before
Endure the Plague of being poor.
Quoth he, *I ſee you have more Tricks*
Than all our doating Politicks,
That are grown old, and out of Faſhion,
Compar'd with your New Reformation:
That we muſt come to School to you,
To learn your more Refin'd, and New.
Quoth he, if you will give me Leave
To tell you what I now perceive,
You'll find yourſelf an arrant Chouſe,
If y' were but at a *Meeting-Houſe*.
'Tis true, quoth he, *we ne'er come there,*
Becauſe, w' have let out by th' Year.
Truly, *quoth he*, you can't imagine
What wond'rous things they will engage in:
That as your Fellow-Fiends in Hell
Were Angels all before they fell:
So are you like to be agen
Compar'd with th' Angels of us Men.

Quoth

Quoth he, *I am reſolv'd to be*
Thy Scholar, in this Myſtery;
And therefore firſt deſire to know
Some Principles, on which you go.
What makes a Knave a Child of God,
And one of us? — A Livelihood.
What renders beating out of Brains,
And Murther, Godlineſs? — Great Gains.
What's tender Conſcience? — 'Tis a Botch;
That will not bear the gentleſt Touch;
But breaking out, diſpatches more
Than th' Epidemical'ſt Plague-Sore.
What makes y' encroach upon our Trade,
And damn all others?——To be paid.
What's Orthodox and true believing
Againſt a Conſcience?——A good Living.
What makes Rebelling againſt Kings
A Good old Cauſe?——Adminiſtrings.
What makes all Doctrines plain and clear?
About two Hundred Pounds a Year.
And that which was prov'd true before,
Prove falſe again?——Two Hundred more.

℣. 1263. *What makes a Knave a Child of God?*] This is a Ridicule on the numerous Pamphlets publiſh'd in thoſe Times, under the Name, and Form of Catechiſms. *Cheynel*'s *Profane Catechiſm*, *Heylin*'s *Rebel's Catechiſm*, *Watſon*'s *Cavalier's Catechiſm*, *Ram*'s *Soldier's Catechiſm*, *Parker*'s *Political Catechiſm*, &c. (Mr. *W.*)

℣. 1269, 1270. *But breaking out, diſpatches more—Than th' Epidemical'ſt Plague-Sore.*] Alluding either to the terrible Plague in the Reign of King *Charles the Firſt*; (ſee *Lilly*'s *Life*) or that in 1665, in which there died in *London*, Sixty-eight Thouſand, Five hundred, and Eighty-ſix. See Dr. *Calamy*'s *Continuation*, &c. p. 33. *Impartial Examination* of Mr. *Neal*'s 4th vol. of the *Hiſtory of the Puritans*, p. 345.

℣. 1273. *What's Orthodox, and true believing?*] See this explain'd, Sir *R. L'Eſtrange*'s *Reflection* on the *Fable of the Hermit and Soldier*, part 1. fab. 38. *Impartial Examination* of Mr. *Neal*'s 4th vol. of the *Hiſtory of the Puritans*, p. 325. note, ibid. p. 348.

℣. 1287,

What makes the breaking of all Oaths
A holy Duty?——Food and Cloaths.
What Laws and Freedom, Perſecution?—
B'ing out of Pow'r, and Contribution.
What makes a Church a Den of Thieves?
A Dean and Chapter, and white Sleeves.
And what would ſerve, if thoſe were gone,
To make it Orthodox? — Our own.
What makes Morality a Crime,
The moſt notorious of the Time;

ỳ. 1287, 1288. *And what would ſerve, if theſe were gone,—To make it Orthodox?* —— *our own.*] To prove, by what Arts and Shifts this was done, give me Leave to quote Part of a ſmart Satire, printed 1659, intitled, *Peter's Pattern, or the perfect Path to Worldly Happineſs, as deliver'd at the Funeral Oration of Mr.* Hugh Peters, (though then living) "The Gifts of Ignorance, "Lying, Impudence, Informing, Cozening, and Hypocriſy, be- "long to ſuch as ſeek Preferment, whether Civil or Military; "but all of them are required to make up a *Miniſter of the Word*, "(in thoſe Times). Firſt, That a *Preaching Profeſſor* may make "Uſe of his Time, it is required, that he be ſtored with Impu- "dence.——The Uſes of it are two: Firſt, to encourage you "to the moſt deſperate Enterprizes; and, Secondly, To make "you ſcorn the Reproaches of thoſe who reprove ye. As for "Example, my Beloved, if you ſee one of your Enemies ſeated "in a warm Living, and that your Heart pant and thirſt after "the ſame; you ought then to put on your Night-Cap of De- "votion, and your Garment of Hypocriſy, and go to your Su- "periors, and ſay, Yonder is a Man, who is not of the *Congre-* "*gation of Profeſſors*, who is planted in a rich Living, he is a "ſcandalous, and diſaffected Perſon, and I am more worthy than "he, pray put me into his Place: If Men therefore rebuke you, "and call you Accuſer, and Devil, then ought you to make uſe "of your Gift of Impudence, and laugh at them all: Thus did "*Holy Nye* throw out *Unrighteous Juxon*, out of his Parſonage of "*Fulham*: Thus did our Brother *Marſhall* become poſſeſs'd of "his fat Living in the Land of *Eſſex*: This embolden'd our de- "parted Brother to hold forth in the Pulpit of *White-Hall*, where "ſo many learned (as the *Heathens* call them) had been before "him. What cared they for the Reproaches of Men: For their "Hearts were ſeared with a hot Iron of Impudence, finding "themſelves at Eaſe, and fill'd with Joy." *Phœnix Britannicus*, p. 257. (Mr. *B.*)

ỳ. 1301.

Morality, which both the Saints
And Wicked too, cry out againſt?
'Cauſe Grace and Virtue are within
Prohibited Degrees of Kin:
And therefore no true Saint allows
They ſhall be ſuffer'd to eſpouſe:
For Saints can need no Conſcience,
That with Morality diſpenſe;
As Virtue's impious, when 'tis rooted,
In Nature only, and not imputed:
But why the Wicked ſhould do ſo,
We neither know, or care to do.
What's Liberty of Conſcience,
I' th' natural and genuine Senſe?
'Tis to reſtore, with more Security,
Rebellion to its ancient Purity:
And Chriſtian Liberty reduce
To th' elder Practice of the *Jews*.

ỳ. 1301, 1302. *But why the Wicked ſhould do ſo,—We neither know, nor care to do.*] A fine Wipe upon the Immorality of the *Cavaliers*. (Mr. *W.*) And I will beg leave to add, that as fine a Wipe was given by a *Cavalier* upon the *Round-Heads*, to one of General *Fairfax*'s Officers, who was vaunting of the Sanctity of their Army, and the Negligence of the *Cavaliers*. "Faith (ſays "he) you ſay true, for in our Army we have the Sins of Men, "(*drinking*, and *wenching*) but in yours, you have thoſe of "Devils; ſpiritual Pride and Rebellion." (Sir *Philip Warwick*'s *Memoirs*, p. 253.) And it is obſerved by Mr. *Cowley* in his Preface to *The Cutler of* Coleman-Street, "That the Vices and Ex-"travagancies imputed vulgarly to the *Cavaliers*, were really "committed by *Aliens*, who only uſurped that Name, and en-"deavour'd to cover the Report of their Indigency, and Infamy "of their Actions, with ſo honourable a Title.

ỳ. 1307, 1308. *And Chriſtian Liberty reduce—To th' elder Practice of the Jews.*] Alluding to the frequent Rebellions of the ancient *Jews* againſt the Lord, and his Vice-gerents: whereas the modern Ones are quiet under all Governments, which Practice they found upon the Prophet *Jeremiah*'s Exhortation to the Captives of *Babylon* (chap. xxix)

ỳ. 1309,

For a large Conſcience is all one,
And ſignifies the ſame with *None*.
It is enough (quoth he) for once,
And has repriev'd thy forfeit Bones:
Nick Machiavel had ne'er a Trick,
(Though he gave his Name to our Old Nick.)
But was below the leaſt of theſe,
That paſs i' th' World, for Holineſs.

ỳ. 1309, 1310. *For a large Conſcience is all one,—And ſignifies the ſame with none.*] 'Tis reported of Judge *Jefferys*, that taking a Diſlike to an Evidence, who had a long Beard, he told him, "That "if his Conſcience was as large as his Beard, he had a ſwinging "one." To which the Countryman reply'd, "My Lord, if "you meaſure Conſciences by Beards, you have none at all."

ỳ. 1313, 1314. Nick Machiavel *had ne'er a Trick,—Though he gave Name to our Old Nick.*] Mr. *Warburton* is of Opinion, that this is a Blunder of the Editors, to ſuppoſe the Devil was called Old NICK, from *Nick. Machiavel* the *Florentine*, (But it was certainly the Miſtake of the Author, who continued it in every Edition during his Life) who liv'd in the ſixteenth Century; whereas They could not but know, that our *Engliſh* Writers, before *Machiavel*'s Time, uſed the Word Old NICK, very commonly to ſignify the Devil, that it came from our *Saxon* Anceſtors, who called him *Old Nikka*. (The *Goths*, I will add, called the Devil *Nidhog*, and the *Danes*, the God of the Sea, *Necca*; and ſome *Nicken*. *Sheringham de Gentis Anglorum Origine*, cap. 14. p. 324. 331.) and thinks *that he gave* Aim *to our* Old NICK, which has a great deal of Humour and Satire in it, as ſuppoſing *Machiavel* to be ſo Conſummate a Politician, as to read Lectures to the Devil himſelf, would be an Emendation.

Another Poet of thoſe Times expreſſes himſelf in the following Manner:

In this prodigal Trick,
They have outdone Old Nick;
For what he did, he did ſhow;
Their Title is the ſame,
And ſo is their Aim,
For aught any Man doth know.

A City Ballad. Collection of old Songs, vol. 2. N° 18. St. 29.

'Tis obſerv'd, (in a Tract, intitled, *A Letter ſent to* London, *from a Spy at* Oxford, *to Mr.* Pym, *&c.* 1643. p. 4.) "That "they have overmatch'd old *Nicholas Machiavel* the *Florentine*; "the renown'd *Guido* will be forgot: For their overreaching "ſtratagemical State-brain, will be matter enough to prove them "dull-

This ſaid, the Furies, and the Light
In th' Inſtant vaniſh'd out of Sight;
And left him in the Dark alone,
With Stinks of Brimſtone and his own.
The *Queen of Night*, whoſe large Command
Rules all the Sea, and half the Land,
And over moiſt and crazy Brains,
In high Spring-tides, at Midnight reigns,
Was now declining to the Weſt,
To go to Bed, and take her Reſt:

" dull pated, Shallow-brain'd Coxcombs: Their Fame and Name " ſhall bury their Glory in Oblivion:——For all the World knows, " that all the Devils in Hell could never have brought ſo much " Miſchief upon this Kingdom, unleſs they had help'd them, and " been the Inventors of it." *Sancho Pancha* pays ſuch a Compliment to his Maſter *Don Quixote*, (book 3. chap. 28. p. 280.) " That Old NICK, or the Devil, could not overreach him."

ẏ. 1320. *With ſtinks of Brimſtone*, &c.] *R. Ga.* writeth (in his Pamphlet, intitled, *The Execution of the* Windſor *Witches*) " That " he came to the *God Speed*, and with his Sword and Buckler " kill'd the Devil, or at leaſt wounded him ſo ſore, that he made " him ſtink of *Brimſtone*." (*Scot's Diſcovery of Witchcraft*, book 2. chap. 3.)

ẏ. 1321, 1322. *The Queen of Night, whoſe large Command — Rules all the Sea, and half the Land.*] * The *Moon* influences the Tides, and predominates over all humid Bodies; and Perſons diſtemper'd in Mind are call'd *Lunaticks*." This is the generally receiv'd Opinion. (See Dr. *Harris*'s *Aſtronomical Dialogues*, 2d edit. p. 105.—) Dr. *James Young* (*Sidrophel Vapulans*, from p. 46. to p. 50. incluſive) endeavours to diſprove it. *Le Blanc* obſerves, (*Travels*, part 1. chap. 15. p. 47.) " That at *Cambaye* " Town, 'tis to be noted, that the Tides are weakeſt at *Full Moon*: " Which is wonderful, and contrary to ours, and the Reaſon not " yet found out by any *Naturaliſt*: The ſame in *Pegu*." See an Account of the irregular *Ebbing* and *Flowing* of the Sea at *Tonqueen*, 1678. by Mr. *Edmund Halley*. *Philoſophical Tranſactions*, vol. 14. num. 162. p. 677, &c.

ẏ. 1325, 1326. *Was now declining to the Weſt,—To go to Bed, and take her Reſt.*] Our Poet ſtands alone in this Deſcription of the Morning's Approach: None that I know of beſides himſelf has painted it by the Moon's Declenſion: He ſcorn'd to follow the old beaten Cuſtom of deſcribing it by the Sun's Riſing, which he

When *Hudibras*, whoſe ſtubborn Blows
Deny'd his Bones, that ſoft Repoſe,
Lay ſtill expecting worſe and more,
Stretch'd out at length upon the Floor:
And though he ſhut his Eyes as faſt,
As if h' had been to ſleep his laſt,
Saw all the Shapes, that Fear, or Wizards
Do make the Devil wear for Vizards,
And pricking up his Ears, to heark
If he cou'd hear too in the Dark;
Was firſt invaded with a Groan,
And after, in a feeble Tone,
Theſe trembling Words, *Unhappy Wretch*,
What haſt thou gotten by this Fetch;
Or all thy Tricks, in this new Trade,
Thy holy Brotherhood o' th' Blade?

he had done once before, Part II. Canto II. ℣. 29. But he here finds out a new Way, and altogether juſt. (Mr. *B.*)

℣. 1337, 1338, 1339. *Was firſt invaded with a Groan,—And after, in a feeble Tone,—Theſe trembling Words*, &c.] This was the 'Squire, who, upon the Knight's Viſit, was convey'd out of Sight by the Widow, ℣. 157. He had been in Ambuſh, and within hearing, during the late Correction of his Maſter. No Doubt his Examination, Confeſſion and Puniſhment had afforded the 'Squire abundance of Diverſion; and no ſooner had the *Furies* left the diſtreſſed Knight, but he takes him to Taſk, rallies him, and makes him amply diſcover the ſecret Principles of his *Sect*: All this the 'Squire accompliſhes, by artfully counterfeiting a Ghoſt, and telling the terrify'd Knight of all his late Actions and Deſigns: This gave Credit to the Impoſture, and made it paſs. See Canto III. ℣. 149, *&c.* (Mr. *B.*)

℣. 1342.————*Holy Brotherhood.*] In Alluſion to a Society in *Spain* ſo called, (Mr. *W.*) *La Santa Hermandad*, ſomewhat like our *Conſtables*. See *Don Quixote*, vol. 1. chap. 2. p. 84. vol. 2. part 1. book 4. chap. 18. p. 226, 227, *&c.* chap. 19. p. 232, *&c.* *Gayton's Notes upon* Don Quixote, book 2. chap. 2. p. 38. book 3. chap. 8. p. 128.

℣. 1344.

By ſauntring ſtill on ſome Adventure,
And growing to thy Horſe a Centaure?
To ſtuff thy Skin with ſwelling Knobs
Of cruel and hard-wooded Drubs?
For ſtill th' haſt had the worſt on't yet;
As well in Conqueſt as Defeat:
Night is the Sabbath of Mankind,
To reſt the Body and the Mind:
Which now thou art deny'd to keep,
And cure thy labour'd Corps with Sleep.
The Knight, who heard the Words, explain'd,
As meant to him, this Reprimand,
Becauſe the Character did hit,
Point-blank upon his Caſe ſo fit;
Believ'd it was ſome drolling Spright
That ſtaid upon the Guard that Night,
And one of thoſe h' had ſeen and felt
The Drubs he had ſo freely dealt.
When, after a ſhort Pauſe and Groan,
The doleful Spirit thus went on.
This 'tis t' engage with Dogs and Bears
Pell-mell together by the Ears,

℣. 1344. *And growing to thy Horſe a Centaur.*] * The *Centaurs* were a People of *Theſſaly*, and ſuppoſed to be the firſt Managers of Horſes, and the neighbouring Inhabitants never having ſeen any ſuch thing before, fabulouſly reported them Monſters, half Men, and half Horſes." See an Account of the Original of *Centaurs*, *Diodori Siculi Rer, Antiquar.* lib. 5. cap. 8. p. 115. *De Lapithis, & Centauris. Theſaur. Critic. Hieronymi Magii*, cap. 20. *Gruteri Fax Art.* tom. 2. p. 1304, *&c. Spaniſh Mandevile*, 1ſt diſc. fol. 27. *Notes on* Creech's Lucretius, vol. 2. p. 539. The *Spaniards* were taken for ſuch, upon *Cortez*'s Conqueſt of the *Mexicans*, who had never before ſeen an Horſe; and took the Horſes with their Riders to be fierce Monſters, half Man, and half Beaſt. (*De Solis*'s *Hiſtory of the Conqueſt of* Mexico, *by* T. Townſend, *Eſq*; 8vo edit. vol 1. p. 107.)

℣. 1379,

And after painful Bangs and Knocks,
To lie in Limbo, in the Stocks;
And from the Pinnacle of Glory
Fall headlong into Purgatory:
(Thought he, this Devil's full of Malice,
That on my late Diſaſters rallies)
Condemn'd to Whipping, but declin'd it,
By being more Heroic-minded;
And at a Riding handled worſe,
With Treats more ſlovenly and courſe:
Engag'd with Fiends in ſtubborn Wars,
And hot Diſputes with Conjurers:
And when th' hadſt bravely won the Day,
Waſt fain to ſteal thyſelf away.
(I ſee, thought he, this ſhameleſs Elf
Would fain ſteal me too from myſelf,
That impudently dares to own
What I have ſuffer'd for and done)
And now but vent'ring to betray,
Haſt met with Vengeance the ſame Way.
Thought he, how does the Devil know
What 'twas that I deſign'd to do?
His *Office of Intelligence*,
His *Oracles*, are ceas'd long ſince;

℣. 1379, 1380. *I ſee, thought he, this ſhameful Elf — Would fain ſteal me too from myſelf.*] Alluding probably to thoſe Lines in *Horace*, Carm. lib. 4. Ode 13 18, 19, 20. ad *Lycen Vetulam.*

——————Quid habes illius, illius,
Quæ ſpirabat amores,
Quæ me ſurpuerat mihi.

Ben Johnſon (Tale of a Tub, act 3. ſc. 5.) makes *Ball Puppy* expreſs himſelf in the ſame Manner. "A Lady, &c. have plotted "in the King's High-Way *to ſteal me from myſelf.*"

℣. 1388. *His Oracles, are ceas'd long ſince.*] The Devil's Oracles ceas'd at the coming of our Saviour. Manſit tamen ejuſmodi vatum præcipua authoritas & obſervatio, uſque ad Chriſtum æterni

Dei

And he knows nothing of the Saints,
But what ſome treacherous Spy acquaints.
This is ſome Pettifogging Fiend,
Some under Door-keeper's Friend's Friend,
That undertakes to underſtand,
And juggles at the ſecond Hand;
And now would paſs for *Spirit Po*,
And all Mens dark Concerns foreknow.
I think I need not fear him for't;
Theſe rallying Devils do no Hurt.
With that he rouz'd his drooping Heart,
And haſtily cry'd out, *What art?*
A Wretch (quoth he) whom want of Grace
Has brought to this unhappy Place.

Dei Filium, quo nato—ceſſarunt paſſim in orbe terrarum oracula: & quæcunque impiarum divinationum genera. Teſtibus *Athanaſio*, *Juſtino*, *Euſebio*, *Lactantio*, *Plutarcho*, *Plinio*, conticueruntque dæmones, & tanquam *Ranæ Seriphiæ* obmutuerunt. *Wieri de præſtigiis Dæmonum*, lib. 1. cap. 8. *Scot*'s *Diſcovery of Witchcraft*, book 8. chap. 3. p. 160, *&c.* Dr. *Howel*'s *Inſtitution of general Hiſtory*, &c. vol. 1. book 4. chap. 2. p. 843. Sir *Thomas Browne*'s *Vulgar Errors*, book 2. chap. 12.

℣. 1395. *And now would paſs for Spirit* Po.] *Tom Po*, an Expreſſion commonly uſed for an Apparition: and 'twas uſual to ſay, to one that ſeem'd fearful of going into another Room, in the dark, you are afraid you ſhall meet *Tom Po*. (Dr. *B.*) The Riſe of this might be from the *Nayros*, or Soldiers of *Malabar* in the *Indies*, of whom *Linſchoten* (*Voyages into the* Eaſt *and* Weſt-Indies, chap. 42. p. 78.) gives the following Account: "As "theſe *Nayros* go in the Street, they uſed to cry *Po*, *Po*, which "is to ſay, take Heed, look to yourſelves, or I come, ſtand out "of the Way: For that the other Sort of People call'd *Polyas*, "that are no *Nayros*, may not once touch or trouble one of "them: and therefore they always cry, becauſe they ſhould "make them Room, and know that they come: For if any of "the *Polyas* ſhould chance to touch their Bodies, he may freely "thruſt him through, and no Man aſk him, why he did it."

℣. 1398. *Theſe rallying Devils do no Hurt.*] I have heard of a Gentleman's Servant, in other Reſpects, very ſtout and couragious; who was ſo fully poſſeſt with the vulgar Notion of Spirits, and *Hobgoblins*, that he was almoſt afraid to lie alone. A Fellow-Servant in order to ſcare him, got under the Bed one Night,

I do believe thee, *quoth the Knight*,
Thus far I'm ſure, th' art in the right:
And know what 'tis that troubles thee,
Better than thou haſt gueſs'd of me.
Thou art ſome paultry, *black-guard Spright*,
Condemn'd to Drudg'ry in the Night;
Thou haſt no Work to do in th' Houſe,
Nor *Half-penny to drop in Shoes:*
Without the raiſing of which Sum,
You dare not be ſo troubleſome,
To pinch the Slatterns black and blue,
For leaving you their Work to do.
This your Bus'neſs, good *Pug-Robin*,
And your Diverſion, dull *dry Bobbing*,

and when he was almoſt aſleep, raiſed up the Bed with his Back: which put the poor Man into a terrible *Panic:* but the other by overacting his Part, and overſtraining himſelf, chanc'd to break Wind backwards; upon which he immediately ſuſpecting who it was, cry'd out, *Nay, if thou art a f—t—ng Devil, have at thee, I am not afraid of thee*; and jump'd out of Bed, pull'd the other from under it by the Ears, and beat him heartily.

ỳ. 1413. *To pinch the Slatterns black and blue.*]

When Houſe or Hearth doth ſluttiſh lie,
I pinch the Maids both black and blue,
And from the Bed, the Bed-Cloaths I
Pull off, and lay them nak'd to view:

(*Old Ballad of* Robin Good-fellow. *Mr.* Peck's *New Memoirs of* Milton, f. 7. p. 25.)

She bid him then go to thoſe Caves,
Where Conjurers keep Fairy Slaves,
Such Sort of Creatures as will baſt ye
A Kitchin-Wench, for being naſty:
But if ſhe neatly ſcour her Pewter,
Give her the Money, that is due t' her.

Orpheus *and* Euridice *by Dr.* King. *Miſellanies*, p. 379. See *Shakeſpear's Merry Wives of* Windſor, vol. 1. p. 301, 302. *Sheringham de Gentis Anglorum Origine*, cap. 14. p. 320. *Archdeacon Parnel's Fairy Tale. Poems*, 1737. p. 38. *The Fairies. Miſcellaneous Poems*, publiſh'd by Mr. *D. Lewis*, 1726. p. 172.

ỳ. 1415. *This is your Buſineſs, good* Pug-Robin.]

From Hag-bred Merlin's *Time have I*
Thus nightly revell'd to and fro; *And*

T' entice *Fanatics* in the Dirt,
And waſh 'em clean in Ditches for't.
Of which Conceit you are ſo proud,
At ev'ry Jeſt you laugh aloud,
As now you wou'd have done by me,
But that I barr'd your Raillery.
Sir *(quoth the Voice)* y' are no ſuch Sophi,
As you wou'd have the World judge of ye.

And for my Pranks Men call me by
The Name of Robin good-fellow.

See *Old Ballad of* Robin Good-fellow. *Mr.* Peck's *New Memoirs of* Milton, p. 26. *Bibliotheca Pepyſian.* Old Ballads, vol. 1. N°. 80. See Tale of *Robin Good-Fellow.* *Warner's Albions England*, Book 14. chap. 91. p. 367. *Heywood's Hierarchie of Angels*, book 9. p. 574. ſee *Puck, or Robin Goodfellow.* *Shakeſpear's Midſummer's Nights Dream*, act 2. vol. 1. p. 90, 91. *Anatomy of Melancholy, by* Democritus Junior, p. 47. *Spaniſh Mandevile*, fol. 78. *Preface to Dr.* Dee's *Book of Spirits, Sign. F.* See *Abſtract of* Scot's *Hiſtory of Witchcraft.* *Britiſh Librarian*, N° 4. *for* April 1737. p. 218. 227. *concerning* Robin Good-fellow, *a luſty cozening Friar.*

℣. 1423. *Y' are no ſuch Sophi.*] Alluding to the Title commonly given the Kings of *Perſia*. Prince *Cantemir* obſerves, *Hiſtory of the Growth and Decay of the* Othman Empire, p. 134.) " That " *Iſhmael Shah*, Contemporary with *Bajazet*, was Founder of the " preſent Royal Family of *Perſia*, from him who had the Name " of *Sophi*, or Wiſe, they have retain'd the Name of the Great " *Sophi* to this Day." (Vide *Aul. Turcic*, par. 1. a *Nic. Honiger Koningſhoff. Francofurt.* p. 119. *Purchaſe's Pilgrims*, vol. 5. p. 381.)

Sir *John Chardin*, who liv'd ſome Time in *Perſia*, in his Account of the Coronation of *Solyman the Third*, King of *Perſia*, annex'd to his Travels into *Perſia*, p. 48. folio 1686. explaining the Word *Safie*, ſays, " It will be more to the Purpoſe to ob- " ſerve the Miſtakes of our Writers upon the Word *Safie:* For " they would have all the Kings of *Perſia* to be call'd *Sophies.* " I cannot but laugh, ſays he, when I find in their Writings the " *Grand Sophy*, the *Sophy* of *Perſia*, and the *Sovereign Sophy:* " for the Kings of *Perſia* are neither call'd *Sophies* in general, nor " in particular. Could the Kings of *Perſia* read our *European* Cha- " racters, and ſhould ſee in the Letters that are written to them " from ſome Parts of *Europe*, the Title which is given them of " *Sophy*, queſtionleſs they would ſpit upon them, and take it as an " Affront."

If you deſign to weigh our Talents,
I' th' Standard of your own falſe Balance;
Or think it poſſible to know
Us Ghoſts, as well as we do you:
We who have been the everlaſting
Companions of your Drubs and Baſting,
And never left you in Conteſt,
With Male or Female, Man or Beaſt,
But prov'd as true t' ye, and entire,
In all Adventures, as your 'Squire.
Quoth he, that may be ſaid as true
By th' idleſt *Pug* of all your Crew.
For none cou'd have betray'd us worſe
Than thoſe Allies of ours and yours.
But I have ſent him for a Token
To your Low-Country *Hogen-Mogen*,
To whoſe infernal Shores I hope
He'll ſwing like Skippers in a Rope.
And if y' have been more juſt to me
(As I am apt to think) than he,
I am afraid it is as true,
What th' Ill-affected ſay of you.
Y' have ſpous'd the *Covenant* and *Cauſe*,
By holding up your *cloven Paws*.

ỳ. 1442. *He'll ſwing like Skippers in a Rope.*] A Maſter of a Ship is call'd a *Skipper* in *Holland*.

ỳ. 1448. *By holding up your cloven Paws.*] The Manner of taking the Covenant, was by lifting up their Hands to Heaven, for the Maintenance and Obſervation of the Ends and Principles expreſs'd in it. See *Hiſtory of Independency*, printed in 1648. p. 128. The *Independents* were at length for ſetting aſide the Covenant, though ſome of them jointly with the *Presbyterians*, had been concern'd in making it, and had actually taken it, as this *Independent Ghoſt* acknowledges, which is the Reaſon why our *Presbyterian* Knight urges the Obligation of it to him; for this was their Practice: See the Hiſtory above quoted, which will give the Reader a full Light into this whole Dialogue. (Mr. *B.*)

ỳ. 1450.

Sir, *quoth the Voice*, 'tis true, I grant,
We made, and took the Covenant:
But that no more concerns the Cauſe,
Than other Perj'ries do the Laws,
Which when they're prov'd in open Court,
Wear wooden Peccadillos for't.
And that's the Reaſon Cov'nanters
Hold up their Hands, like Rogues at Bars.
I ſee, *quoth Hudibras*, from whence
Theſe Scandals of the Saints commence,
That are but natural Effects
Of *Satan*'s Malice, and his Sects,
Thoſe Spider-Saints, that hang by Threads
Spun out o' th' Entrails of their Heads.
Sir, *quoth the Voice*, that may as true
And properly be ſaid of you;
Whoſe Talents may compare with either,
Or both the other put together.
For all the *Independents* do,
Is only what you forc'd 'em to,
You, who are not content alone
With Tricks to put the Devil down,

ỳ. 1450. *We made, and took the Covenant.*] The Author of *Mercurius Publicus* tells us of a *Wizard*, ſee num. 20. p. 319, 320.) who upon his Examination at *Edinburgh*, confeſs'd that the Devil had bound him to renounce his *Creed*, and his *Chriſtendome*, *(Chriſtianity)* but gave him leave to *keep his Covenant*. Mr. *Butler* here gives the Reaſon of it: that the Devil had a principal Hand in the making of it: And in Canto II. 1245, 1246. are the following Lines:

Until th' had prov'd the Devil Author
O' th' Covenant, and cauſe his Daughter.

See Canto II. 1245, 1246.

ỳ. 1454. *Wear wooden* Peccadillos *for't.*] * *Peccadillos* were ſtiff Pieces that went about the Neck, and round about the Shoulders to pin the Band, wore by Perſons nice in Dreſſing; but his wooden one is a *Pillory*."

But muſt have Armies rais'd to back
The Goſpel-work you undertake:
As if Artillery, and Edge-tools,
Were th' only Engines to ſave Souls.
While he, poor Devil, has no Pow'r
By Force to run down and devour;
Has ne'er a Claſſis, cannot ſentence
To Stools, or Poundage of Repentance;
Is ty'd up only to deſign
T' entice, and tempt, and undermine:
In which you all his Arts out-do,
And prove yourſelves his Betters too.
Hence 'tis Poſſeſſions do leſs Evil
Than mere Temptations of the Devil,

ỳ. 1477, 1478.——————*Cannot ſentence—To Stools, or Poundage of Repentance.*] *i. e.* doing Penance in the *Scotch* Way, upon the *Stool of Repentance*; or commuting the Penance for a Sum of Money. The *Scots* (ſee *Articles of War for the Expedition*, Edinburgh 1644. *Publ. Libr.* Cambridge 19. 9. 3. art. 3.) ordain, "That common and ordinary Swearing, open profaning "of the Lord's Day, wronging of his Miniſter, and other acts "of that Kind, ſhall not only be puniſh'd with Loſs of Pay, and "Impriſonment, but the Tranſgreſſors ſhall make their public "Repentance in the Middle of the Congregation."

The Author of a Tract, intitled, *A Long-winded Lay Lecture*, 1647. p. 8. Royal Library, *Cambridge*, banters the *Scottiſh* Penances in the following Lines:

Brethren, forgive me, now I do confeſs,
Yet to Confeſſion, I'll not play the Fool,
To bring mine Arſe upon the Scottiſh *Stool.*
No, I'll not ſubject be to ſuch an Order,
Which will e're long invade our Engliſh *Border.*
Then they that will be ſlav'd after the Sentence,
Muſt ſit upon the Stool of their Repentance;
But no ſike Scottiſh, *Presbyterian Trick,*
Shall make my free-born Heart with Sorrow ſick,
Let thoſe that have a Mind, the moſt commend on't,
On that and all the reſt, I'm Independant.

ỳ. 1483. *Hence 'tis Poſſeſſions*, &c.] * Criminals in their Indictments are charged with *not having the Fear of God before their Eyes, but being led by the Inſtigation of the Devil.*

Which all the horrid'ſt Actions done,
Are charg'd in Courts of Law upon;
Becauſe, unleſs they help the Elf,
He can do little of himſelf;
And therefore where he's beſt poſſeſt,
Acts moſt againſt his Intereſt;
Surprizes none but thoſe wh' have Prieſts
To turn him out, and Exorciſts,
Supply'd with ſpiritual Proviſion,
And Magazines of Ammunition:
With Croſſes, Relicks, Crucifixes,
Beads, Pictures, Roſaries, and Pixes:
The Tools of working out Salvation
By mere mechanic Operation.
With holy Water, like a Sluce,
To overflow all Avenues.
But thoſe wh' are utterly unarm'd,
T' oppoſe his Entrance if he ſtorm'd,
He never offers to ſurprize,
Although his falſeſt Enemies;
But is content to be their Drudge,
And on their Errands *glad* to trudge:
For where are all your Forfeitures
Intruſted in ſafe Hands, but ours?
Who are but Jailors of the Holes
And Dungeons, where you clap up Souls:
Like Under-keepers, turn the Keys,
T' your Mittimus Anathemas:

℣. 1492.——————*And Exorciſts.*] *Exorciſts* made an Order of the Clergy in the third Century. *Bingham's Antiquities of the Chriſtian Church*, book 3. chap. 4 vol. 2. p. 22. But Mr. *Butler* deſigns to ſneer the *Popiſh Exorciſts*, who pretend to lay, or caſt out evil Spirits.

And never boggle to reſtore
The Members you deliver o're
Upon Demand, with fairer Juſtice
Than all your covenanting Truſtees:
Unleſs to puniſh them the worſe,
You put them in the ſecular Pow'rs,
And paſs their Souls, as ſome demiſe
The ſame Eſtate in Mortgage twice:
When to a legal *Utlegation*
You turn your Excommunication,

℣. 1516. *Than all your covenanting Truſtees.*] See 13th *Carol.* 2. chap. 25. intitled, "An Act for reſtoring all ſuch Advowſons, "Rectories impropriate, Glebe-Lands, and Tythes to his Ma- "jeſty's Loyal Subjects as were taken from them, and certain "Charges impoſed on them upon their Compoſitions for Delin- "quency by the ſaid Uſurpers." S. 1, 2, 3.

℣. 1519, 1520.——————*As ſome demiſe—The ſame Eſtate in Mortgage twice.*] There was in thoſe Days a remarkable Caſe of this Kind. that of Mr. *Sherfield*, the Recorder, and famous Breaker of Glaſs Windows, in a Church at *Sarum:* of whom Mr. *Garrard* (in a Letter to the *Earl* of *Strafford.* See *Earl* of *Straf- ford*'s *Letters*, 1739. vol. 1. p. 206.) gives the following Ac- count: "*Sherfield* died ſome thouſands in Debt, and moſt wicked- "ly cheated thoſe that dealt with him for that little Land he had, "a Manour near *Marlborough:* When as your Lordſhip knows "he was fined 500*l.* in the Star-Chamber, he then mortgaged his "*Manour* to Mr. *Ayres*, a Bencher in *Lincoln*'s-*Inn*, who lent him "upon it 2500*l.* Upon his Death, he challenging it, *Audley*, "of the Court of Wards, ſhows a former Mortgage to him; Sir "*Thomas Jervais* one more ancient than that; his Wife before "him challengeth it as her Jointure; his eldeſt Brother ſhows a "Conveyance before all theſe: In Concluſion, on his Death-Bed, "he commanded a Servant to carry a Letter with a Key ſeal'd up "in it to Mr. *Noy*, where was aſſign'd, in what Box of his Study "at *Lincoln*'s *Inn*, lay the Conveyance of his Eſtate: When it "was found that by Deed, bearing Date before all theſe former- "ly mentioned, he had given all his Eſtate to pious Uſes." *Sic finita eſt fabula* of Mr. *Sherfield.*

℣. 1521. *When to a legal Utlegation*, &c.] Theſe Saints pro- ceeded in a more formal, and rigorous Manner in their *Outlawries.* than Mr. *Selden* did in the following Inſtance: "The King of "*Spain* (ſays he, *Table-Talk*, p. 89.) was *Out'law'd* in *Weſt-* "*minſter-Hall*, I being of Council againſt him: A Merchant "had

And for a Groat unpaid that's due,
Diſtrain on *Soul* and *Body* too.
Thought he, 'tis no mean Part of Civil
State Prudence, to cajole the Devil;
And not to handle him too rough,
When h' has us in his cloven Hoof.
'Tis true, *quoth he*, that Intercourſe
Has paſs'd between your Friends and ours:
That as you truſt us, in our Way,
To raiſe your Members, and to lay,
We ſend you others of our own,
Denounc'd to hang themſelves, or drown,
Or frighted with our Oratory,
To leap down headlong many a Story:
Have us'd all Means to propagate
Your mighty Intereſts of State,

" had recover'd Coſts againſt him in a Suit, which becauſe he " could not get, we adviſed to have him *Outlaw'd* for not appear- " ing, and ſo he was. As ſoon as *Gondimer* heard that, he pre- " ſently ſent the Money, by Reaſon, if his Maſter had been " *Outlaw'd*, he could not have had the Benefit of the Law, which " would have been very prejudicial, there being many Suits then " depending between the King of *Spain*, and our *Engliſh Mer- chants*." (See the Manner of *Outlawing*. *Spelmanni Gloſſar.* ſub voce, *Excommunicatio.*)

ỳ. 1523, 1524. *And for a Groat unpaid that's due,—Diſtrain on Soul and Body too.*] A Sneer upon the Abuſe of Excommunications by the *Presbyterians*, which were as rigorous as thoſe in the *Romiſh Church*, of which I meet with the following Account: (*De onere Banni. Gravamin. Centum Germanicæ Nationis*, Grav. 24. *Faſcicul. Rer. Expetendar. & fugiendar.* edit, 1690. p. 362.) Denique ob pecuniæ lucrive tantulum, aut alioqui res minimi pretii ad internecionem uſque animæ, corporis, honoris, atque rei familiaris, contra divina humanaque jura perducuntur.

Mr. *Baker* ſays, (*Hiſtory of the Inquſiition*, chap. 9. p. 115,) that the Ceremony of (a *Papiſh*) Excommunication is thus: " When " the *Biſhop* pronounces the *Anathema*, twelve *Prieſts* muſt ſtand " round him, and hold lighted Candles in their Hands, which " they muſt throw down to the Ground, and tread under their " Feet at the Concluſion of the Anathema, or Excommunication "

ỳ. 1541.

Laid out our ſpiritual Gifts to further
Your great Deſigns of Rage and Murder.
For if the Saints are nam'd from Blood,
We onl' have made that Title good.
And if it were but in our Power,
We ſhould not ſcruple to do more,
And not be-half a Soul behind
Of all Diſſenters of Mankind.
Right, *quoth the Voice*, and as I ſcorn
To be ungrateful, in Return,
Of all thoſe kind good Offices,
I'll free you out of this Diſtreſs,
And ſet you down in Safety, where
It is no Time to tell you here.
The Cock crows, and the Morn grows on,
When 'tis decreed I muſt be gone:

℣. 1541. *For if the Saints are nam'd from Blood.*] Vide *Reuſneri Symbolor. Apoſtolic.* claſſ. 1. ſymbol. 62.

℣. 1553. *The Cock crows, and the Morn draws on*] Alluding probably to the *Ghoſt* in *Shakeſpear*'s *Hamlet*.

But even then the Morning Cock grew loud,
And at the Sound it ſunk in Haſte away,
And vaniſht from our ſight.——— ———
But ſoft, methinks I ſcent the Morning Air,
Brief let me be———————

Ghoſt in *Hamlet*.

See more, act 1. vol. 7. p. 230.

Virgil repreſents the Ghoſt of *Anchiſes* thus concluding his Inſtructions to *Æneas*.

Jamque vale; torquet medios nox humida curſus
Et me ſævus equis oriens afflavit anhelis,
Dixerat, & tenues fugit ceu fumus in auras.

Æneid. l. 5.

The Dewy Night rolls on her middle Courſe,
And with his panting Steeds the riſing Sun
Severe hath breath'd upon me. Thus he ſaid,
And flew like Smoke, into the fleeting Air.

Dr. *Trap*, ℣. 937. (Mr. *B.*)

'Tis feigned, that *Alectryon*, which ſignifies a *Cock*, was a Youth belov'd by *Mars*; and conſcious of his Adultery with *Venus*, he was

And if I leave you here till Day,
You'll find it hard to get away.
With that the *Spirit* grop'd about,
To find th' inchanted *Hero* out,
And try'd with Haſte to lift him up
But found his forlorn *Hope*, his Crup,
Unſerviceable with Kicks and Blows,
Receiv'd from harden'd-hearted Foes.
He thought to drag him by the Heels,
Like *Greſham Carts, with Legs for* Wheels;

was accuſtom'd to watch at the Door, and give Notice of any that approach'd: But falling at one time aſleep, they were diſcover'd by the Sun, and caught in a Net by *Vulcan*; for which angry *Mars* converted him into a Fowl with a Creſt on his Crown, repreſenting his Helmet, who mindful of his former Neglect, continually crows before the Riſing of the Sun, leſt he ſhould take any one tardy. See other Reaſons for the *Cock's crowing* at that Time, Mr. *G. Sandys*'s Notes upon *Ovid*'s *Metamorphoſis*, p. 217. edit. 1640 Notes upon *Creech*'s *Lucretius*, vol. 1. p. 368, 369. *Chartarii Imagin. Deor. Qui ab antiquis colebantur*, p. 273. Dr. *Meric Cauſabon*, in his preface to *Dee*'s *Book of Spirits*, ſays, "One tells us, that when the Cock croweth, the ſolemn Meetings of Witches are diſſolv'd: And he thinks a Reaſon may be, becauſe of the Crowing of the Cock in the Goſpel, when Saint *Peter* denied Chriſt." To this Opinion, Mr. *Prior*, in his Poem, intitled, *De la Fontain's Hans Carvel imitated*, alludes.

All's well—But prithee honeſt Hans,
Says Satan, *leave your Complaiſance.*
The Truth is this, I cannot ſtay
Flaring in Sun-ſhine all the Day:
For entre nous, *we helliſh Sprites*
Love more the Freſco of the Nights;
And oftner our Receipts convey,
In Dreams, than any other Way.

See *Turkiſh Spy*, vol. 6. book. 2. letter 14.

(See the vulgar Notion of Spirits appearing only in the Night, banter'd, *Shakeſpear*'s *Julius Cæſar*, act 4. vol. 6 p. 193. *Midſummer Night's Dream*, act 3. vol. 121. act 4. p. 128, 129, *Spectator*, N° 110.)

ỳ. 1564. *Like* Greſham *Carts, with Legs for Wheels.*] Mr. *Ward*, the learned Profeſſor of *Rhetoric* in *Greſham College*, communicated the following Note by the worthy Dr. *Ducarel*.

"*March*,

But Fear that ſooneſt cures thoſe Sores,
In Danger of Relapſe, to worſe,
Came in t' aſſiſt him with it's Aid,
And up his ſinking Veſſel weigh'd.
No ſooner was he fit to trudge,
But both made ready to diſlodge:
The Spirit hors'd him like a Sack,
Upon the *Vehicle*, his Back;
And bore him headlong into th' Hall,
With ſome few Rubs againſt the Wall.
Where finding out the Poſtern lock'd,
And th' *Avenues* as ſtrongly block'd,
H' attack'd the Window, ſtorm'd the Glaſs,
And in a Moment gain'd the Paſs;
Thro' which he dragg'd the worſted Soldier's
Fore-quarters out by th' Head and Shoulders;
And cautiouſly began to ſcout,
To find their Fellow-cattle out.
Nor was it half a Minute's Queſt,
E're he retriev'd the Champion's Beaſt,
Ty'd to a Pale, inſtead of Rack,
But ne'er a Saddle on his Back,

" *March* 4th, 1662—3.—A Scheme of a Cart with Legs that " moved inſtead of Wheels, was brought before the Royal So- " ciety, and referred to the Conſideration of Mr. *Hooke*, who " made a Report of it at their next Meeting; and upon the " 18th of the ſame Month, that Report, with ſome Alterations, " was order'd to be ſent to the Author of that Invention Mr. " *Potter*: — And Mr. *Hooke* was order'd, to draw up a full De- " ſcription of this Cart; which together with the Scheme, and " the Animadverſions upon it, were to be entred in their Books." The firſt *Philoſophical Tranſaction* bears Date *March* 6, 1664—5.

℣. 1575. Alter'd to, *Th' outer Poſtern*, 1710. edit.

℣. 1586. *But ne'er a Saddle on his Back.*] Thoſe Lines in *Churchyard's Chips*, p. 74. might be apply'd to our *Heroes* under theſe Circumſtances.

Then

Nor Piſtols at the Saddle Bow,
Convey'd away the Lord knows how.
He thought it was no time to ſtay,
And let the Night too ſteal away;
But in a trice advanc'd the Knight
Upon the *Bare Ridge*, bolt upright.
And groping out for *Ralpho*'s Jade,
He found the Saddle too was ſtray'd:
And in the Place a Lump of Soap,
On which he ſpeedily leap'd up;
And turning to the Gate the Rein,
He kick'd and cudgell'd on amain,
While *Hudibras*, with equal Haſt,
On both Sides, laid about as faſt,
And ſpurr'd as *Jockies* uſe, to break,
Or *Padders* to ſecure, a Neck.
Where let us leave 'em for a Time,
And to their *Churches* turn our *Rhyme*;
To hold forth their declining State,
Which now come near an even Rate.

Then could I call nea Oeſtler Knave,
Nor face him down my Gear was gone,
And pickt away by Hangers on;
That follow Geaſts to ev'ry Inn,
By Shift ſome Pair of Boets to win;
Such Filchers have ſo great a Lack,
They ſteal the Saddle from the Back,
But I that brought a Saddle out,
Might ride now like a gentil Lout:
There was no Thief to ſhrew'd my Shaem,
But plain poor Tom, *to bear the Blame.*

Sancho Pancha's Adventure was more humorous, who had his Aſs ſtolen from under him when aſleep, the Thief clapping four Stakes under the four Corners of his *Pack-Saddle*.

(Don *Quixote*, part 2. vol. 3. chap. 4. p. 35.)

HUDIBRAS.

The ARGUMENT of THE SECOND CANTO.

The Saints engage in fierce Conteſts,
About their Carnal Intereſts;
To ſhare their Sacrilegious Preys,
According to their Rates of Grace;
Their various Frenzies to reform,
When Cromwel *left them in a Storm:*
Till in th' Effige of Rumps, *the Rabble*
Burns all their Grandees of the Cabal.

CANTO II.

THE Learned write, *An Inſect Breeze*
Is but a mungrel Prince of *Bees*,

This Canto is entirely independent of the Adventures of *Hudibras* and *Ralpho:* Neither of our Heroes make their Appearance: Other Characters are introduc'd, and a new Vein of Satyr is exhibited. The Poet ſteps out of his Road, and ſkips from the Time wherein theſe Adventures happened, to *Cromwell*'s Death; and from thence to the Diſſolution of the *Rump Parliament*. This Conduct is allowable in a *Satyriſt*, whoſe Privilege it is to ramble wherever he pleaſes, and to ſtigmatize Vice, Faction, and Rebellion, where, and whenever he meets with them. He is not ty'd down to the Obſervance of Unity of Action, Time, or Place; though he has hitherto had a Regard to ſuch Decorums: But now, and here only he claims the Privilege of a Satyriſt, and deviates from Order, Time, and Uniformity; and deſerts his Principal Actors: He purpoſely ſends them out of the Way that we may attend to a lively Repreſentation of the Principles and Politics of *Preſbyterians*, *Independents*, and *Republicans*, upon the Dawning of the Reſtoration. He ſets before us a full View of the Treachery and Underminings of each Faction: and ſure it is with Pleaſure we ſee the Fears and Commotions they were in upon the happy Declenſion of their tyrannical Power and Government.

That falls before a Storm, on Cows,
And ſtings the Founders of his Houſe;
From whoſe Corrupted Fleſh, that Breed
Of Vermine, did at firſt proceed.

vernment. All theſe Occurrences are fully and faithfully related in this Canto; and the ſeveral Facts are warranted by Hiſtory. (Mr. *B.*)

℣. 1, 2. *The Learned write, an Inſect Breeze—Is but a Mungrel Prince of Bees,* &c.] * "An *Inſect Breeze*; Breezes often bring "along with them great Quantities of Inſects, which ſome are of "Opinion are generated from viſcous Exhalations in the Air; "but our Author makes them proceed from a *Cow*'s Dung, "and afterwards become a Plague to that whence it receiv'd "it's Original." He alludes probably to the Method of repairing the *Bee Kind*, mention'd by *Virgil, Georgic.* 4. 283, &c.

Tempus & *Arcadii* memoranda inventa magiſtri
Pandere———

Thus tranſlated by Mr. *Dryden.*

'Tis Time to touch the Precepts of an Art,
Th' Arcadian *Maſter did of old impart:*
And how he ſtock'd his empty Hives again,
Renew'd with putrid Gore of Oxen ſlain.———
Firſt in a Place by Nature cloſe, they build
A narrow Flooring, gutter'd, wall'd and til'd.
In this four Windows are contriv'd, that ſtrike
To the four Winds oppos'd, their Beams oblique.
A Steer of two Years old they take, whoſe Head
Now firſt with burniſh'd Horns begins to ſpread:
They ſtop his Noſtrils, while he ſtrives in vain,
To breath free Air, and ſtruggles with his Pain.
Knock'd down he dies, his Bowels bruis'd within,
Betray no Wound on his unbroken Skin:
Extended thus on his obſcene abode,
They leave the Beaſt; but firſt ſweet Flow'rs are ſtrow'd
Beneath his Body, broken Boughs and Thyme,
And pleaſing Caſſia juſt renew'd in prime.
This muſt be done, e'er Spring makes equal Day,
When weſtern Winds on curling Waters play:
E'er painted Meads produce their flow'ry Crops,
Or Swallows twitter on the Chimney Tops.
The tainted Blood in this cloſe Priſon pent,
Begins to boil, and through the Bones ferment.
Then, wondrous to behold, new Creatures riſe,
A moving Maſs at firſt, and ſhort of Thighs;

Till

So, e're the Storm of War broke out,
Religion ſpawn'd a various Rout,
Of petulant Capricious Sects,
The Maggots of corrupted Texts,

Till ſhooting out with Legs, and imp'd with Wings,
The Grubs proceed to Bees, with pointed Stings;
And more and more affecting Air to try
Their tender Pinions, and begin to fly:
At length like Summer Storms from ſpreading Clouds,
They burſt at once, and pour impetuous Floods;
Or Flights of Arrows from the Parthian Bows,
When from afar they gaul embattl'd Foes;
With ſuch a Tempeſt through the Skies they ſteer,
And ſuch a Form the winged Squadron bear.



See an Account of *Blaſts*, Lord *Bacon*'s *Natural Hiſtory*, cent. 7. ſect. 696. p. 143. Dr. *Baynard*'s *Hiſtory of Cold Baths*. part 2. p. 143. *Morton*'s *Hiſtory of Northamptonſhire*, p. 331. *Bradley*'s *Account of Blights from Inſects*. *New improvement of Planting and Gardening*, part 3. chap. 5. p. 210, &c.

℣. 8. *Religion ſpawn'd a various Rout.*] The Author of *A Tale of a Tub*, (p. 201.) probably alludes to this; where ſpeaking of *Jack*, he obſerves, "That he was a perſon of great Deſign and "Improvement in Devotion; having introduc'd a new Deity, "who has ſince met with a vaſt Number of Worſhippers, by "ſome call'd *Babel*, by ſome *Chaos*, who had an ancient Tem-"ple of Gothic Structure upon *Salisbury Plain*." See an Account of the great Variety of *Sects* during thoſe Times. *Tatler*, N° 256.

Take—and his Club, and Smec and his Tub,
Or any Sect old or new;
The Devil's in the Pack, if Choice you can lack,
We are fourſcore Religions ſtrong.

(The *Rebellion*. *Collection of Loyal Songs*, reprinted, 1731, vol. 1. N° 67. p. 176.)

℣. 10. *The Maggots of corrupted Texts*] The *Independents* were literally ſo, having corrupted that Text, *Acts* vi. 3. to give the People a Right to chuſe their own Paſtors. *Wherefore, Brethren, look ye out from among you, ſeven Men of honeſt Report, full of the Holy Ghoſt, whom ye* (inſtead of *we*, ἧς καταστήσωμεν) *may appoint over this Buſineſs.* Mr. *Field* has this Forgery in ſeveral of his Editions of the Bible; and among the reſt in his beautiful Folio Edition of 1659—60; and Octavo Edition, 1661. And I have been informed, that he was the firſt Printer of this Forgery, and had 1500*l.* for it. (See Mr. *Wotton*'s *Viſitation Sermon at Newport Paganel, Bucks*, September 7, 1706. p. 7.)

That firſt run all Religion down,
And after ev'ry Swarm its own.
For as the *Perſian Magi* once,
Upon their *Mothers* got their *Sons*,
That were incapable t'enjoy
That Empire any other Way:
So *Preſbyter* begot the other
Upon the *Good old Cauſe*, his Mother,

They a bold Power o'er ſacred Scripture take,
Blot out ſome Clauſes, and ſome new ones make.
(Mr. *Cowley*'s *Puritan and Papiſt*, p. 3.)

And they are deſcribed by Mr. *Dryden* (*Religio Laici*, 4th edit. 1701, p. 76.) in the following Lines.

Study and Pains were now no more their Care,
Texts were explain'd by Faſting and by Prayer:
This was the Fruit the private Spirit brought:
Occaſion'd by great Zeal, and little Thought:
While Crowds unlearn'd, with rude Devotion warm,
About the ſacred Viands buz and ſwarm:
The Fly-blown Text creates a crawling Brood,
And turns to Maggots, what was meant for Food.
A thouſand daily Sects *riſe up and die,*
A thouſand more the periſh'd Race ſupply;
So all the Uſe we make of Heaven's diſcover'd Will,
Is not to have it, or to uſe it ill.
The Danger's much the ſame on ſeveral Shelves,
If others wreck us, or *we wreck our ſelves.*

℣. 13. *For as the* Perſian, &c.] * The *Magi* were Prieſts and Philoſophers among the *Perſians*, entruſted with the Government both Civil and Eccleſiaſtick, much addicted to the Obſervation of the Stars. *Zoroaſter* is reported to be their firſt Author. They had this Cuſtom amongſt them to preſerve and continue their Families, by inceſtuous Copulation with their own Mothers. Some are of Opinion, that the three wiſe Men that came out of the *Eaſt* to worſhip our Saviour, were ſome of theſe."

℣. 17, 18. *So* Preſbyter *begot the other,—Upon the* Good Old Cauſe, *his Mother.*] The Author of the *Dialogue between* Mr. *Guthry* and Mr. *Giffan*, 1661, p. 21. ſets forth their Relation in the following Manner.

Giff. " They ſay, they are of nearer Relation to you,
" Your younger Brothers, and the wiſer too."

Gu. " I confeſs, they did follow our Pattern a long time, but " it was with a Deſign to ſpoil our Copy, and they ſupplanted " us by the ſame Artifice we uſed, a greater ſeeming Auſterity of " Life and Converſation."

The

Then bore them like the Devil's Dam,
Whoſe *Son* and *Huſband* are the ſame.
And yet no nat'ral Tie of Blood,
Nor Int'reſt for the common Good,
Cou'd, when their Profits interfer'd,
Get Quarter for each other's Beard.
For when they thriv'd they never fadg'd,
But only by the Ears engag'd:
Like Dogs that ſnarl about a Bone,
And play together when they've none.
As by their trueſt Characters,
Their conſtant Actions, plainly appears.

The *Preſbyterians* and *Independents* were as near of Kin in a ſpiritual Senſe, as *Archer* (who pretended to be an *Iriſhman*) and *Foigard*, an *Iriſh Popiſh Prieſt*, were in a natural one.

Archer. "Upon my Soulvation Dere—iſh Joy—But my *Cuſhin* "*Mackſhane*, will you not put a Remembrance upon me? *Foi-* "*gard*, *Mackſhane!* By *Saint Patrick*, That iſh my Name "ſhure enough (aſide.) The Devil hang you Joy.—By fat Ac- "quaintance are you my Cuſſen? *Archer*, O, de Devil hang "your ſelf, Joy, you know we were little Boys togeder upon "the School; and your Foſter Moder's Son was married upon "my Nurſe's *Chiſter*, Joy, and ſo we are *Iriſh Cuſſens*." (*Farquhar*'s *Beaux Stratagem*, act 4. p. 65.)

℣. 24. *Get Quarter for each other's Beard.*] The *Preſbyterians* when uppermoſt were very unwilling to grant a Toleration to the *Independents*, and other *Sectaries*, as is obſerv'd in the Preface. Mr. *Calamy*, upon Demand, what they would do with *Anabaptiſts*, *Antinomians*, &c ſaid, "They would not meddle with their "Conſciences, but with their Bodies and Eſtates." (*Arraignment of Perſecution*, p. 16.) For further Proof, I beg Leave to refer the Reader to Sir *Roger L'Eſtrange*'s *Diſſenters Sayings*, *First and Second Parts*, under the Article *Toleration*. And to a Tract intitled, *A Century of eminent Preſbyterian Preachers*, publiſhed 1723, p. 66. &c. Simpler Cobler of *Agawam* in *America*, &c. p. 9.

℣. 26, 27, 28. *But only by the Ears engag'd:—Like Dogs that ſnarl about a Bone,—And play together when they've none.*] The *Jews* tell of two *Dogs* that were very fierce the one againſt the other; one of them is aſſaulted by a *Wolf*, and thereupon the other *Dog* reſolves to help him againſt the *Wolf* that made the Aſſault. (*Adagia Hebraica*, *Ray*'s *Proverbs*, 2d edit. p. 406. *L'Eſtrange*'s *Fables*, part 2. fab. 16.)

Rebellion now began, for lack
Of *Zeal* and *Plunder*, to grow ſlack;
The *Cauſe* and *Covenant* to leſſen,
And Providence to be out of Seaſon:
For now there was no more to purchaſe
O' th' King's Revenue, and the Church's,
But all divided, ſhar'd and gone,
That us'd to urge the Brethren on.
Which forc'd the ſtubborn'ſt, for the Cauſe,
To croſs the Cudgels to the Laws,
That what by breaking them th' had gain'd,
By their Support might be maintain'd;
Like Thieves, that in a *Hemp-plot* lie,
Secur'd againſt the *Hue-and-Cry*,
For *Preſbyter* and *Independant*
Were now turn'd *Plaintiff* and *Defendant*.

℣. 35, 36. *For now there was no more to purchaſe—O' th' King's Revenue, and the Church's.*] An *Ordinance* was paſs'd 1649 for removing Obſtructions in the Sale of the King's, Queen's, and Princes Lands, and ſeveral Manours and Lands were appointed the Soldiers for their Arrears, whoſe Debentures were now ſtated by a Committee of the Army; the common Soldiers purchaſing in the Manner of a Corporation by Regiments. The Frequency of theſe Debentures (which the old Officers and Reformadoes ſold at half a Crown in the Pound) drew in ſeveral Citizens to bargain with the Truſtees, named in the Ordinance for the Sale of ſuch Lands and Hereditaments. (See *Heath's Chronicle*, p. 256. And the *Ordinance*, *Scobel's Collections*, part 2. chap. 42. p. 51.) And for removing Obſtructions in the Sale of the Lands of *Biſhops*, *Deans*, and *Chapters*, id. ib. chap. 35. p. 44. There had been nineteen Ordinances to the ſame Purpoſe, in the Years 1646, 1647, 1648. See the Table annex'd to the Ordinance, 20th of *November* 1648. And yet notwithſtanding *White-Hall* and *Somerſet-Houſe* were not diſpoſed of *May* 16, 1659: For at that Time it was reſolved by the Council of State, that theſe, with their Appurtenances, ſhould be expoſed to Sale, for paying the great Arrears due to the Army. (*Mercurius Politicus*, N° 567. p. 448.) And *Wedneſday* the fifth of *July* 1659, they order'd the Sale of *Hampton-Court*, with the Meadows, Parks, and Deer. (*ib.* N° 577. p. 576.)

℣. 51.

Laid out their Apoſtolic Functions,
On carnal *Orders* and *Injunctions*;
And all their precious Gifts and Graces
On *Outlawries* and *Scire facias*;
At *Michael*'s Term had many a Trial,
Worſe than the *Dragon* and St. *Michael*,
Where thouſands fell, in Shape of Fees,
Into the *bottomleſs Abyſs*.
For when, like Brethren, and like Friends,
They came to ſhare their Dividends,
And ev'ry Partner to poſſeſs
His Church and State Joint-Purchaſes,
In which the ableſt Saint, and beſt,
Was nam'd in Truſt by all the reſt,
To pay their Money; and, inſtead
Of ev'ry Brother, paſs the Deed;
He ſtrait converted all his Gifts
To pious Frauds, and holy Shifts;
And ſettled all the other Shares
Upon his *outward Man* and's *Heirs*:
Held all they claim'd as forfeit Lands,
Deliver'd up into his Hands,
And paſs'd upon his Conſcience,
By *Pre-intail* of *Providence*;
Impeach'd the reſt for *Reprobates*,
That had no Titles to Eſtates,
But by their ſpiritual Attaints
Degraded from the Right of *Saints*.
This b'ing reveal'd, they now begun
With Law and Conſcience to fall on:
And laid about as hot and brain-ſick
As th' *Utter Barriſter of* Swanſwick;

℣. 51. *At* Michael's *Term*, &c.] * St. *Michael*, an Archangel, mentioned in St. *Jude*'s Epiſtles, *verſe* 9.

Engag'd with Money-bags, as bold
As Men with Sand-bags did of old;
That brought the Lawyers in more Fees
Than all unſanctify'd Truſtees:
Till he who had no more to ſhow
I' th' Caſe, receiv'd the Overthrow;
Or both Sides having had the worſt,
They parted as they met at firſt.
Poor *Preſbyter* was now reduc'd,
Secluded, and caſhier'd, and chous'd!

℣. 77, 78. *And laid about as hot and Brain-ſick—As th' Utter Barriſter of* Swanſwick.] * *William Prynne* of *Lincoln*'s-*Inn*, Eſq; born at *Swanſwick*, who ſtiled himſelf *Utter Barriſter*, a very warm Perſon, and voluminous Writer; and after the Reſtoration Keeper of the *Records in the Tower*." See *W. Pryn. Wood*'s *Athenæ Oxon.* vol. 2. col. 311. edit. 1692. And the Meaning of *Utter Barriſter*, *Manley*'s *Interpreter*. *Jacob*'s *Law-Dictionary*, and *Chambers*'s *Cyclopædia*.

℣. 80. *As Men with Sand-bags did of old.*] When the Combat was demanded in a legal Way by Knights and Gentlemen, it was fought with Sword and Lance; and when by Yeomen, with Sand-bags faſten'd to the End of a Truncheon. (Mr. *W.*) To this Cuſtom *Ben Johnſon* alludes, (in his *Underwood*, in the King's Entertainment, 1633. vol. 1. p. 276.)

Go, Captain Stub, *lead on, and ſhow*
What Houſe you come on, by the Blow
You give Sir Quintin, *and the Cuff*
You ſcape o' th' Sand-bag's Counter buff.

See the Combat between *Horner* and *Peter Thump*, with Mr. *Warburton*'s Note. *Shakeſpear*'s *Second Part of King* Henry *the Sixth*, act 2. vol. 4. p. 233. And the Propoſal of the *'Squire of the Wood* to *Sancho Pancha*, to fight with a Couple of Linnen Bags, with half a Dozen ſmooth Stones in each Bag. *Don Quixote*, vol. 3. chap. 14. p. 128.

℣. 87. *Poor Preſbyter was now reduc'd.*] The *Independents* and other *Sectaries* ſpawn'd from them, being ſupported by *Oliver Cromwell*, and the Army, ſoon deprived the *Preſbyterians* of all the Power the Lords and Commons had begun to give them. This is alluded to ℣. 1141, *&c.*

Mr. *Fry*, a Member of Parliament, (ſee his Tract, intitled, *The Accuſer ſhamed*, &c. 1648. p. 12.) ſays, "That rigid Sir *John* "*Preſbyter* was deſperately ſick——and that he would as ſoon put "a Sword in the Hands of a Mad-man, as into the Hands of a "*High-flying Preſbyterian*." And

Turn'd out, and excommunicate
From all Affairs of Church and State,
Reform'd t' a Reformado Saint,
And glad to turn Itinerant,
To ſtroll and teach from Town to Town,
And thoſe he had taught up, teach down,

And in the *laſt Will and Teſtament of Sir* John Preſbyter, *printed in the Year of Jubilee* 1647. p. 7.) are the following Lines:

Here lies Jack Preſbyter, *void of all Pity,*
Who ruin'd the Country, and fooled the City;
He turn'd preaching to prating, and telling of Lies,
Caus'd Jarrs and Diſſentions in all Families;
He invented new Oaths, Rebellion to raiſe,
Deceiving the Commons, whilſt on them he preys:
He made a new Creed, deſpiſed the old;
King, State, and Religion, by him bought and ſold.
He four Years conſulted, and yet could not tell
The Parliament, the Way, Chriſt went into Hell:
Reſolved therein he never would be
Therefore in great Haſte, he's gone thither to ſee.

ỳ. 88. *Secluded.*] Alluding to the Seclusion of the *Preſbyterian* Members from the Houſe, in order to the King's Trial.

ỳ. 91. *Reform'd t' a Reformado Saint.*] See *Reformado*, *Baily*'s *Dictionary.*

ỳ. 92. *And glad to turn Itinerant.*] "*April* 12, 1649, it was "referred to a Committee, to conſider of a Way how to raiſe "Penſions, and Allowances out of Dean and Chapters Lands, to "maintain ſupernumerary Miniſters, who ſhould be authorized "to go up and down, compaſſing the Earth, and adulterating "other Mens Pulpits and Congregations." (*Hiſtory of Independency*, part 2. p. 156.)

Hugh Peters (in a Tract, intitled, *A Word to the Army, and two Words to the Kingdom*, 1647. p. 11. *Public Library*, Cambridge, 19. 7. 20.) adviſes, "That two or three *Itinerary* "*Preachers* may be ſent by the State into every County: And a "Committee of godly Men, to ſend out Men of Honeſty, Holineſs, and Parts to all Counties, recommended from their "Teſt." For a further Account of theſe *Itinerants*, ſee *Vavaſor Powell*. *Wood*'s *Athenæ Oxon.* 1ſt edit. part 2. col. 343, 344, &c.

ỳ. 94. *And thoſe he had taught up, teach down.*] The *Independents* urg'd the very ſame Doctrines againſt the *Preſbyterians*, which the *Preſbyterians* had before us'd againſt the *Biſhops*, ſuch as the *No Neceſſity of Ordination* by the Hands of the *Presbytery*: And that *Church Government was committed to the Community of*

And make thoſe Uſes ſerve agen,
Againſt the new-enlighten'd Men;
As fit, as when at firſt they were
Reveal'd againſt the *Cavalier*:
Damn *Anabaptiſt* and *Fanatic*,
As pat as *Popiſh*, and *Prelatic*;
And with as little Variation,
To ſerve for any Sect i' th' Nation.
The *Good Old Cauſe*, which ſome believe
To be the *Dev'l* that tempted *Eve*
With Knowledge, and does ſtill invite
The World to Miſchief with *New Light*,
Had Store of Money in her Purſe,
When he took her for *bett'r* or *worſe*;
But now was grown deform'd and poor,
And fit to be turn'd out of Door.
The *Independents* (whoſe firſt Station
Was in the *Rear of Reformation*,

the Faithful. Which Doctrines, and others of the like Nature, the *Presbyterians* had preach'd up, in order to pull down the Biſhops: But when the *Independents* uſed thoſe Arguments againſt the Government they would have ſet up, they preach'd them down again. (Dr. *B.*)

℣. 103. *The Good Old Cauſe.*] The *Covenant* and *Proteſtation*, for which they firſt pretended to take up Arms.

℣. 111. *The Independents.*] See the beſt Account of that *Sect*, in the *Hiſtory of Independency*, *by* Clement Walker, Eſq; a zealous *Presbyterian*, and *ſecluded Member*. The firſt Part of his Book was publiſh'd in the Year 1648. The ſecond Part, intitled, *Anarchia Anglicana* 1649. By *Theodorus Verax*. Mr. *Walker* being diſcover'd to be the Author by *Cromwell*, was committed Priſoner to the Tower of *London* the 13th of *November*, 1649, where he wrote the third Part, intitled, *The High Court of Juſtice*, *or* Cromwell's *Bloody Slaughter-Houſe*, publiſh'd in the Year 1651. After the Reſtoration, a fourth Part was added, by *T. M.* Eſq; and all four publiſh'd together in a thick Quarto, 1660-1. And *Baſtwick*'s *Routing of the Independent Army*, 4to.

℣. 112, 115, 116. *Was in the Reer of Reformation, — And in the Saddle of one Steed—The Saracen and Chriſtian rid.*] See an Account of the Riſe of the *Independents* in the Year 1643, where

In-

A Mungrel Kind of *Church-Dragoons*,
That ſerv'd for Horſe and Foot at once:
And in the Saddle of one Steed
The *Saracen* and *Chriſtian* rid:
Were free of ev'ry ſpiritual Order,
To *preach*, and *fight*, and *pray*, and *murther*:)

Independency is compared to *Mahometiſm*. *Echard*'s *Hiſtory of* England, vol. 2. p. 435.

Mr. *Walker* (*Hiſtory of Independency*, part 1. p. 27.) ſays, "The *Independents* are a Compoſition of *Jew*, *Chriſtian*, and "*Turk*."

ỳ. 117. *Were free of ev'ry ſpiritual Order*.] The *Romiſh Orders* here alluded to, are the *Jeſuites*, the *Knights of* Malta, the *Fathers of the Oratory*, and the *Dominicans*, who are at the Head of the *Inquiſition*. (Mr. *W*.)

It was ſo in Mr. *Butler*'s Time; but Mr. *Baker* obſerves, (*Hiſtory of the Inquiſition*, chap. 7. p. 48.) "That this Office "is not as formerly committed to the *Predicants*, or *Dominican* "*Friars*: They began to employ in it the ſecular Clergy, who "were ſkilful in the Decrees and Laws; till at laſt the whole "Power gradually devolved on them: So that now the *Domini*-"*can Friars* have no Part in it, though the *Inquiſitors* oftentimes "uſe their Aſſiſtance in judging of Propoſitions; and they are "employ'd as Counſellors in the Holy Office."

ỳ. 118. *To preach, and fight*, &c.] The Officers and Soldiers among the *Independents* got into Pulpits, and preach'd, and pray'd, as well as fought: *Oliver Cromwell* was famed for a Preacher, and has a Sermon in Print, intitled, *Cromwell*'s *Learned, Devout, and Conſcientious Exerciſe, held at Sir* Peter Temple's *in* Lincoln's-Inn Fields, *upon* Romans xiii. 1. [*penes me*] in which are the following *Flowers* of *Rhetoric*: "Dearly beloved Brethren and "Siſters, it is true this Text is a *malignant* one; the wicked and "ungodly have abuſed it very much; but, Thanks be to God, "it was to their own Ruin. p. 1.

"But now that I ſpoke of Kings, the Queſtion is, whether "by the *higher Powers*, are meant Kings or Commoners? Truly "beloved, it is a very great Queſtion among thoſe that are "learned: For may not every one, that can read, obſerve, that "*Paul* ſpeaks in the *plural Number*, *higher Powers*: Now, had "he meant Subjection to a *King*, he would have ſaid, *Let every* "*Soul be Subject to the higher Power*. If he had meant one Man; "but by this you ſee he meant more than one: He bids us *be* "*ſubject to the higher Powers, that is, the Council of State, the* "*Houſe of Commons, and the Army*." ibid. p. 3.

When in the *humble Petition* there was inſerted, an Article againſt

No ſooner got the Start to lurch
Both Diſciplines, of *War* and *Church*,
And Providence enough to run
The chief Commanders of 'em down,
But carry'd on the War againſt
The common Enemy o' th' Saints,
And in a While prevail'd ſo far,
To win of them the Game of War,
And be at Liberty once more
T' attack themſelves as th' had before.
For now there was no Foe in Arms,
T' unite their Factions with Alarms,
But all reduc'd and overcome,
Except their worſt, *themſelves at Home* :

gainſt *publick Preachers, being Members of Parliament. Oliver Cromwell* excepted againſt it expreſsly, " Becauſe he (he ſaid) was " one, and diverſe Officers of the Army, by whom much Good " had been done—and therefore deſired they would explain their " Article." (*Heath*'s *Chronicle*, p. 408.)

Ibid. *And pray, and murther.*] Sir *Roger L'Eſtrange* obſerves, (Reflection upon *Poggius*'s Fable, of the *Huſband, Wife*, and *ghoſtly Father*, part 1. fab. 357.) upon the *pretended Saints* of thoſe Times, " That they did not ſet one Step in the whole Tract " of this Iniquity, without *ſeeking the Lord firſt*, and *going up to* " *inquire of the Lord*, according to the Cant of thoſe Days; which " was no other than to make God the Author of Sin: and to " impute the blackeſt Practices of Hell, to the Inſpiration of the " Holy Ghoſt."

'Twas with this Pretext of *ſeeking the Lord in Prayer*, that *Cromwell, Ireton, Harriſon*, and others of the *Regicides*, cajoled General *Fairfax*, who was determined to reſcue the King from Execution, giving Orders to have it ſpeedily done: And when they had Notice that it was over, they perſuaded the *General*, that this was a full Return of Prayer; and God having ſo manifeſted his Pleaſure, they ought to acquieſce in it. (*Perinchief*'s *Life of King* Charles, prefixt to his Works, p. 91.)

So the late Saints of bleſſed Memory,
Cut Throats, in godly pure Sincerity,
So they with lifted Hands, and Eyes devout,
Said Grace, and carv'd a ſlaughter'd Monarch out.
(*Oldham*'s *Second Satyre upon the Jeſuites*, p. 26. edit. 1703.)

Wh' had compaſs'd all they pray'd, and ſwore,
And fought, and preach'd, and plunder'd for,
Subdu'd the Nation, Church and State,
And all Things but their *Laws and Hate.*
But when they came to treat and tranſact,
And ſhare the Spoil of all th' had ranſackt,
To botch up what th' had torn and rent,
Religion and the *Government*,
They met no ſooner, but prepar'd
To pull down all the War had ſpar'd:
Agreed in nothing, but t' *aboliſh*,
Subvert, *extirpate*, and *demoliſh*.
For Knaves and Fools b'ing near of Kin,
As *Dutch Boors* are t' a *Sooterkin*,
Both Parties join'd to do their beſt,
To damn the public Intereſt;
And herded only in Conſults,
To put by one another's Bolts;
T' out-cant the *Babylonian* Labourers,
At all their Dialects of Jabberers,

℣. 136. *And all Things but their Laws and Hate.*] i. e. The Laws of the Land, and the Hatred of the People.

℣. 146. *As* Dutch *Boors are t' a Sooterkin.*] * It is reported of the *Dutch* Women, that making ſo great Uſe of Stoves, and often putting them under their Petticoats, they engender a kind of ugly Monſter, which is called a *Sooterkin.*" See *Cleveland's Character of a* London *Diurnal*, Works 1677. p. 103.

℣. 151, 152. *T' out-cant the* Babylonian *Labourers,—At all their Dialects of Jabberers.*] *Dubartas* thus deſcribes the Confuſion at *Babel*: (*Divine Weeks and Works*, p. 418.)

This ſaid, as ſoon confuſedly did bound
Through all the Work, I wote not what ſtrange Sound,
A jangling Noiſe not much unlike the Rumours
Of Bacchus *Swaines, amidſt their drunken Humours:*
Some ſpeak between their Teeth, ſome in the Noſe,
Some in the Throat their Words do ill diſpoſe;
Some howl, ſome hallow, ſome do ſtrut and ſtrain,
Each hath his Gibberiſh, and all ſtrive in vain;

To

And tug at both Ends of the Saw,
To tear down Government and Law.
For as two Cheats, that play one Game,
Are both defeated of their Aim;
So thoſe who play a *Game of State*,
And only *Cavil* in Debate,
Although there's nothing loſt nor won,
The public Bus'neſs is undone,
Which ſtill the longer 'tis in doing,
Becomes the ſurer Way to Ruine.
This, when the *Royaliſts* perceiv'd,
(Who to their Faith as firmly cleav'd,
And own'd the Right they had paid down
So dearly for, *The Church and Crown*,)
Th' united conſtanter, and ſided
The more, the more their Foes divided.
For though out-number'd, overthrown,
And by the Fate of War run down;
Their Duty never was defeated,
Nor from their Oaths and Faith retreated;
For Loyalty is ſtill the ſame
Whether it win or loſe the Game;
True as the Dial to the Sun,
Although it be not ſhin'd upon,

To find again their known beloved Tongue,
That with their Milk they ſuckt in Cradle young.

℣. 163. *This, when the Royaliſts perceiv'd.*] What a laſting Monument of Fame has our Poet rais'd to the *Royaliſts*! What merited Praiſes does he beſtow on their unſhaken Faith and Loyalty! How happily does he applaud their Conſtancy and Sufferings! If any thing can be a Compenſation to thoſe of that Party, who met with unworthy Diſregard and Neglect after the Reſtoration, it muſt be this *never dying Eulogy*: *Butler*, alas! was one of that unfortunate Number. (Mr. *B.*)

℣. 175. *True as the Dial to the Sun*, &c.] The Writer of the Preface, to *The wicked Plots, of the pretended Saints*, &c. compares Mr. *Foulis*, the Author, to *Little Loyal John*, in the Epitaph;

For

But when theſe Brethren in Evil,
Their *Adverſaries*, and the *Devil*,
Began once more, to ſhew them Play,
And hopes, at leaſt, to have a Day;
They rally'd in Parades of Woods,
And unfrequented Solitudes:
Conven'd at Midnight in Out-houſes,
T' appoint *New-Riſing Rendezvouzes*,
And with a Pertinacy unmatch'd,
For new Recruits of Danger watch'd.
No ſooner was one Blow diverted,
But up another Party ſtarted,
And, as if Nature too in Haſt,
To furniſh out Supplies as faſt,
Before her Time had turn'd Deſtruction,
T' a new and numerous Production;
No ſooner thoſe were overcome,
But up roſe others in their Room,
That, like the *Chriſtian* Faith, increaſt
The more, the more they were ſuppreſt:
Whom neither *Chains*, nor *Tranſportation*,
Proſcription, *Sale*, or *Confiſcation*,
Nor all the deſperate Events
Of former try'd Experiments,
Nor Wounds, cou'd terrify, nor Mangling,
To leave off *Loyalty* and *Dangling*,

For the King, Church, and Blood Royal,
He went as true as any Sun-Dial.

℣. 197. *Whom neither Chains, nor Tranſportation*, &c.] All the Methods here mentioned were made Uſe of, to diſpirit the Cavaliers; but to no Purpoſe.

℣. 201, 202. *Nor Wounds, cou'd terrify, nor Mangling, — To leave off Loyalty and Dangling.*] The brave Spirit of Loyalty was not to be ſuppreſs'd by the moſt barbarous and inhuman Uſage. There are ſeveral remarkable Inſtances upon Record: as that of the gallant Marquis of *Montroſe*. (See *Impartial Examination of Mr.*

Nor Death (with all his Bones) affright
From vent'ring to maintain the Right,
From ſtaking Life and Fortune down
'Gainſt all together, for the Crown:
But kept the Title of their Cauſe
From *Forfeiture*, like Claims in Laws:

Mr. Neal's 4th vol. *of the Hiſtory of the Puritans*, p. 67, *&c.)* The loyal Mr. *Gerard*, and Mr. *Vowel*, in 1654. (*Echard's Hiſtory of* England, vol. 2. p. 761.) Of Mr. *Penruddock*, *Grove*, and others who ſuffered for their Loyalty at *Exeter* 1654-5. (*Echard*, vol. 2. p. 774.) Of *Captain Reynolds*, who had been of the King's Party, and when he was going to be turn'd off the Ladder, cry'd, *God Bleſs King* Charles, *Vive le Roy*. (*Whitelock*'s *Memorials*, 2d edit. p. 435.) Of *Dalgelly*, one of *Montroſe*'s Party, who being ſentenced to be beheaded, and being brought to the Scaffold, ran and kiſs'd it: And without any Speech or Ceremony laid down his Head upon the Block, and was beheaded. (*Whitelock*, ibid. p. 459.) Of the brave Sir *Robert Spotſwood*. (Biſhop *Wiſhart*'s *Hiſtory of* Montroſe, p. 173.) Of Mr. *Courtney* and Mr. *Portman* who were committed to the Tower the Beginning of *February* 1657, for diſperſing among the Soldiers what were then called *ſeditious* Books and Pamphlets. *Mercurius Politicus*, N° 402. p. 302. Of Sir *Henry Slingsby* and Dr. *Hewet*. *Mercurius Politicus*, N° 419. p. 583, *&c.* *Echard*'s *Hiſtory of* England, vol. 2. p. 818.

Nor ought the Loyalty of the ſix Counties of *North Wales* to be paſs'd over in Silence; who never addreſs'd or petitioned during the *Uſurpation*. *Mercurius Publicus*, N° 24. p. 369. Nor the common Soldier mentioned in the *Oxford Diurnal*, firſt Week, p. 6. *Impartial Examination of Mr.* Neal's 3d vol. *of the Hiſtory of the Puritans*, p. 203. See more in the Story *of the impertinent Sheriff*. *L'Eſtrange*'s *Fables*, part 2. fab. 265. Mr. *Butler*, or *Pryn*, (ſee *Mola Aſinaria*. *Butler*'s *Remains*) ſpeaking of the gallant Behaviour of the *Loyaliſts*, ſays, "Other Nations would "have canoniz'd for Martyrs, and erected Statues after their "Death, to the Memory of ſome of our *Compatriots*, whom ye "have barbarouſly defaced and mangled, yet alive, for no other "Motive but their undaunted Zeal.

℣. 208. *From Forfeiture, like Claims in Laws.*] See *Continual Claims*. *Coke*'s *Inſtitutes*, firſt Part, lib. 3. ſect. 414. fol. 250. 10th edition.

℣. 215.

And prov'd no proſp'rous Uſurpation
Can ever ſettle on the Nation:
Until, in ſpight of Force and Treaſon,
They put their Loy'lty in Poſſeſſion;
And by their Conſtancy and Faith,
Deſtroy'd the mighty Men of *Gath*.
Toſs'd in a furious *Hurricane*,
Did *Oliver* give up his *Reign*;
And was believ'd, as well by Saints,
As mortal Men and Miſcreants,
To founder in the *Stygian* Ferry:
Until he was retriev'd by *Sterry*,

ỳ. 215, 216. *Toſs'd in a furious Hurricane,— Did* Oliver *give up his Reign.*] * At *Oliver*'s Death was a moſt furious Tempeſt, ſuch as had not been known in the Memory of Man, or hardly ever recorded to have been in this Nation." See *Echard*'s *Hiſtory of* England, vol. 2. It is obſerved in a Tract, intitled, *(No Fool to the old Fool. L'Eſtrange's Apology*, p. 93.) " That [*Oliver*] " after a long Courſe of Treaſon, Murder, Sacrilege, Perjury, " Rapine, *&c.* finiſh'd his accurſed Life in Agony and Fury, and " without any Mark of true Repentance." See *Thurlo*'s *Canting Letter*, occaſion'd by his Death, to *Henry Cromwell*. *Thurloe*'s *State Papers*, vol. 7. p. 372, *&c.* Though moſt of our Hiſtorians mention the Hurricane at his Death, yet few take Notice of the Storm in the Northern Counties, that Day the Houſe of Peers order'd the digging up his Carcaſe with other Regicides. (See *Mercurius Publicus*, N° 51. p. 816.) The Author of the *Parley between the Ghoſt of the late Protector, and the King of* Sweden *in Hell*, 1660. p. 19. merrily obſerves. " That he was even ſo tur- " bulent and ſeditious there, that he was chain'd by Way of Pu- " niſhment in the *general piſſing Place*, next the Court-Door, with " a ſtrict Charge, that no Body that made Water thereabouts, " ſhould piſs any where but againſt his Body."

ỳ. 219. *To founder in the Stygian Ferry.*]

Old Oliver's *gone to the Dogs,*
Oh! no, I do miſtake.
He's gone in a Wherry
Over the Ferry
Is call'd the Stygian Lake.
But Cerberus, *that great Porter,*
Did read him ſuch a Lecture,

That

Who in a falſe erroneous Dream
Miſtook the *New Jeruſalem*,
Prophanely for th' *Apocryphal*
Falſe *Heaven* at the *End o' th' Hall*;
Whither it was decreed by Fate
His precious Reliques to tranſlate.
So *Romulus* was ſeen before
B' as Orthodox a *Senator*;

That made him to roar
When he was come on Shore
For being Lord Protector.
Collection of Loyal Songs, reprinted 1731, N° 3. p. 6.

℣. 220. *Until he was retriev'd by* Sterry.] The News of *Oliver*'s Death being brought to thoſe, who were met to pray for him, Mr. *Peter Sterry* ſtood up, and deſired them not to be troubled; "For (ſaid he) this is good News, becauſe, if he was of Uſe "to the People of God, when he was amongſt us, he will be "much more ſo now, being aſcended into Heaven at the Right-"Hand of Jeſus Chriſt, there to intercede for us; and to be "mindful of us upon all Occaſions." (*Echard*'s *Hiſtory of* England, vol. 2. p. 825. *Ludlow*'s *Memoirs*, vol. 2. p. 612. See a Tract, intitled, *No Fool to the old Fool*, publiſh'd with *L'Eſtrange*'s *Apology*, p. 93. *Phœnix Britannicus*, p. 154.) Dr. *South* makes Mention of an *Independent Divine*, (*Sermons*, vol. 1. ſerm. 3. p. 102.) who, when *Oliver* was ſick, of which Sickneſs he died, declared, "That God revealed to him, that he ſhould recover, "and live thirty years longer; for that God had raiſed him up "for a Work, which could not be done in a leſs Time: But "*Oliver*'s Death being publiſh'd two Days after, the ſaid Di-"vine publickly in his Prayers expoſtulated with God the Defeat "of his Propheſy in theſe Words: *Thou haſt lied unto us; yea, "Thou haſt lied unto us.*

So familiar were thoſe Wretches with God Almighty, that Dr. *Echard* obſerves of one of them, (ſee his *Obſervation upon the Anſwer to the Enquiry into the Grounds of the Contempt of the Clergy*, p. 106.) "That he pretended to have got ſuch an In-"tereſt in Chriſt, and ſuch an exact Knowledge of Affairs above, "that he could tell the People, that he had juſt before received "an Expreſs from *Jeſus*, upon ſuch a Buſineſs, and that the Ink "was ſcarce dry upon the Paper."

℣. 224. *Falſe Heaven*, &c.] * After the Reſtoration *Oliver*'s Body was dug up, and his Head ſet up at the farther End of *Weſtminſter-Hall*, near which Place there is an Houſe of Entertainment, which is commonly known by the Name of *Heaven*."

℣. 227.

From whoſe divine Illumination
He ſtole the Pagan Revelation.
Next him his Son and *Heir apparent*
Succeeded, though a *lame Vicegerent*;

ỳ. 227. *So* Romulus, *&c.*] * A *Roman* Senator, whoſe Name was *Proculus*, and much beloved by *Romulus*, made Oath before the *Senate*, that this Prince appeared to him after his Death, and predicted the future Grandeur of that *City*, promiſing to be Protector of it; and expreſly charged him, that he ſhould be adored there under the Name of *Quirinus*; and he had his Temple on Mount *Quirinal*.

ỳ 231, 232. *Next him his Son and Heir apparent—Succeeded, though a lame Vicegerent.*] * *Oliver*'s eldeſt Son *Richard* was, by him before his Death, declared his Succeſſor; and, by Order of the Privy Council, proclaimed *Lord Protector*, and received the Compliments of *Congratulation* and *Condolence*, at the ſame Time, from the *Lord Mayor* and *Court of Aldermen*; and Addreſſes were preſented to him from all Parts of the *Nation*, promiſing to ſtand by him with their Lives and Fortunes. He ſummoned a Parliament to meet at *Weſtminſter*, which recognized him *Lord Protector*; yet notwithſtanding, *Fleetwood*, *Deſborow*, and their Partiſans, managed Affairs ſo, that he was obliged to reſign." Mr. *Butler* expreſſes himſelf to the ſame Purpoſe, in his Tale of the *Cobler* and *Vicar* of *Bray*. *Remains.*

What's worſe, old Noll *is marching off,*
And Dick *his Heir apparent,*
Succeeds him in the Government,
A very lame Vicegerent:
He'll reign but little Time, poor Tool,
But ſink beneath the State;
That will not fail to ride the Fool
'Bove common Horſeman's Weight.

And another Poet ſpeaks of him, and his Brother *Henry* in the following Manner.

But young Dick *and* Harry, *not his Heirs, but his Brats,*
As if they had leſs Wit and Grace than Gib-Cats,
Slunk from their Commands, like a Brace of drown'd Rats.
The Rump Carbonado'd. Loyal Songs, vol. 2. p. 122.

What Opinion the World had of him, we learn from Lord *Clarendon*'s Account of his viſit *incog.* to the Prince of *Conti*, at *Pezenas*, who received him civilly, as he did all Strangers; and particularly the *Engliſh:* and after a few Words, (not knowing who he was,) "The Prince began to diſcourſe of the Affairs of "*England*, and aſk'd many Queſtions concerning the King, and "whether all Men were quiet, and ſubmitted obedient to him? "Which

Who firſt laid by the *Parliament*,
The only *Crutch* on which *he leant*;
And then ſunk underneath the *State*,
That rode him above *Horſeman's Weight*.
And now the Saints began their *Reign*,
For which th' had yearn'd ſo long in vain,
And felt ſuch Bowel-Hankerings,
To ſee an *Empire all of Kings*,
Deliver'd from th' *Egyptian Awe*
Of Juſtice, Government, and Law,

" Which the other anſwer'd according to the Truth. Well, " ſaid the Prince, *Oliver*, though he was a *Traitor*, and a *Vil-* " *lain*, was a *brave Fellow*, had great Parts, great Courage, and " was worthy to command. But for that *Richard*, that *Cox-* " *comb*, *Coquin*, *Poltroon*, he was ſurely the baſeſt Fellow alive? " what is become of that Fool? How is it poſſible he could be " ſuch a Sot?" He anſwered, " That he was betray'd by " thoſe he moſt truſted, and had been moſt obliged to his Father: " So being weary of his Viſit, he quickly took his Leave, and " next Morning left the Town, out of Fear that the Prince " might know, that he was that very Fool and Coxcomb he " had mentioned ſo kindly; and two Days after the Prince did " come to know who he was that he had treated ſo well." (Lord *Clarendon*'s *Hiſtory of the Rebellion*. vol. 3. p 519.)

ỳ. 233, 234. *Who firſt laid by the Parliament,--The only Crutch on which he leant.*] See this in ſome Meaſure diſprov'd, *Life of Secretary* Thurloe, prefix'd to his *Letters*, p. 17. See a Song intitled 2d *Part of Knaves out of Doors*. *Collection of Loyal Songs*, reprinted 1731. vol. 2. N° 17. p. 69. *Arſy Verſy*, or *the* 2d *Martyrdom of the Rump*, ſect. 4. vol. 2. p. 92.

ỳ. 237. *And now their Saints began their Reign*, &c.] A Sneer upon the *Committee of Safety*; amongſt whom was Sir *Henry Vane*, who (as Lord *Clarendon* obſerves, vol. 3. b. 16. p. 544.) " was " a perfect Enthuſiaſt, and without Doubt did believe himſelf " inſpired; which ſo far corrupted his Reaſon and Underſtand- " ing; that he did at the ſame Time believe, he was the Perſon " deputed to reign over the Saints upon Earth for a Thouſand " Years." See an Account of him, in *Baxter*'s *Life* in Folio, p. 74, who mentions a *Sect*, call'd from him, *Vaniſts*.

ỳ. 241, 242. *Deliver'd from the* Egyptian *Awe--Of Juſtice, Government, and Law.*] Dr. *James Young* obſerves (*Sidrophel Vapulans*, p. 13. from Mr. *Pryn*'s *True and perfect Narrative*, &c. p. 60). That two *Jeſuitical* Prognoſticators, *Lilly* and *Culpeper*, " were

And free t' erect what *ſpiritual Cantons*
Should be reveal'd, or *Goſpel Hans-Towns*,
To edify upon the Ruins
Of *John* of *Leyden*'s *old Out-goings*;
Who for a Weather-cock hung up,
Upon their *Mother Church*'s Top;
Was made a Type, by Providence,
Of all their Revelations ſince;

" were ſo confident, ann. 1652. of the total Subverſion of the " *Law*, and *Goſpel Miniſtry*, that in their ſcurrilous Prognoſtica- " tions, they predicted the Downfal of both; and in 1654, they " foretold, that the Law ſhould be pulled down to the Ground, " the *great Charter*, and all our Liberties deſtroy'd, as not ſuit- " ing with *Engliſhmen* in theſe bleſſed Times: That the Crab- " Tree of the Law ſhould be pull'd up by the Roots, and grow " no more, there being no Reaſon now we ſhould be govern'd by " them."

ỳ. 244, ——— *Goſpel Hans-Towns.*] The *Germans* bordering on the Sea, being anciently infeſted by *Barbarians*, for their better Defence, enter'd into a mutual League, and gave themſelves the Name of *Hans-Towns*; either from the Sea, on which they border'd, or from their Faith, which they had plighted to one another with their own Hand; (*Hanſæ*) or from the ſame Word, which in their Language ſignified a League, Society, or Aſſociation. *Baily.*

ỳ. 245, 246, 247, 248. *To edify upon the Ruins—Of* John *of* Leyden's *old Out-goings*; *—who for a Weather-Cock hung up,—Upon their Mother Church's Top*] *John Buckold, Beco'd,* or *Bokelſon,* an *Anabaptiſt* Taylor (ſome ſay a Shoemaker, or Cobler) of *Leyden*, mock King of *Munſter*, was hung with two of his Rebel Aſſociates (all in iron Cages) upon the higheſt Tower of the City, call'd *Saint Lambert*'s. Vide *Johann. Sleidan. Comment.* lib. 10. p. 207, 208. *Francofurti.* ad *Manum*, 1568. *Chronic. Chronicor.* Eccleſiaſtic. lib. 2. p. 553. *Mezeray*'s *Hiſt. of France*, part 2. p. 598. *Dupin*'s *Eccleſ. Hiſt.* of the 16ʰ cent. p. 182. *Abridgement of* Gerard Brandt's *Hiſtory of the Reformation of the Low Countries*, vol. 1. p. 43. *Alexander Roſſe*'s *View of all Religions*, 6ʰ edit. p. 411. *Miſſon*'s *New Voyage to* Italy, *&c.* vol. 1. p. 17.

Then John *of* Leyden, Noll, *and all*
Their gobling ghoſtly Train;
Brave Rebel Saints, triumphant ſhall
Begin the ſecond Reign.
(*Sir John Birkenhead reviv'd*, p. 35.)

And now fulfill'd by his Succeſſors,
Who equally miſtook their Meaſures:
For when they came to ſhape the *Model*,
Not one could fit another's Noddle;
But found their Light and Gifts more wide
From Fadging, than th' Unſanctify'd;
While ev'ry individual Brother
Strove Hand to Fiſt againſt another,
And ſtill the maddeſt, and moſt crack't,
Were found the buſieſt to tranſact;
For though moſt Hands diſpatch apace,
And *make light Work* (the Proverb ſays;)
Yet many diff'rent Intellects
Are found t' have contrary Effects;
And many Heads t' obſtruct Intrigues,
As ſloweſt Inſects have moſt Legs.
Some were for ſetting up a King,
But all the reſt for no ſuch thing,
Unleſs King *Jeſus*: Others tamper'd
For *Fleetwood*, *Deſborough*, and *Lambert*;

ỳ. 267, 268. *Some were for ſetting up a King,—But all the reſt for no ſuch Thing.*]

Some for a King, and ſome for none;
And ſome have Hankerings
To mend the Commonwealth, and make
And make an Empire of all Kings.
Tale of the Cobler, and Vicar of Bray. *Butler's Remains*, p. 153.)

Harry Martyn, in his Speech, in the Debate, *Whether a King, or no King?* ſaid, "That if they muſt have a King, they had "rather have had the laſt, than any Gentleman in *England*: He "found no Fault in his Perſon, but Office." (*Walker's Hiſtory of Independency*, part 2. 150.)

ỳ. 69. *Unleſs King* Jeſus, *&c.*] Alluding to the *Fifth Monarchy Men*, who had form'd a Plot to dethrone *Cromwell*, and ſet up King *Jeſus*. (*Echard's Hiſtory of* England, vol. 2. p. 815.)

Cæſar

Some for the *Rump*, and ſome more crafty,
For *Agitators*, and the *Safety* ;

Cæſar, *not* Chriſt, *the ancient* Jews
Paid Tribute of their Treaſure ;
Our Jews, *no King, but* Chriſt *will chuſe*,
And rob, and cry down Cæſar.
(*Mercurius Pragmaticus*, N° 6. *May* 9. 1648.)
But Seven Years of a Thouſand 'tis
Our Saints muſt Rulers be ;
For they ſhall loſe in Years of Bliſs
Nine Hundred Ninety-three.
(*Mercurius Pragmaticus*, num. 8. See Sir *J. Birkenhead reviv'd*, p. 37.)

But Overton *moſt with Wonder doth ſeize us*,
By ſecuring of Hull *for no leſs than* Chriſt Jeſus :
Hoping (*as it by the Story appears*)
To be there his Lieutenant for one Thouſand Years.
(*Arſy Verſy*, St. 25. *Collection of Loyal Songs, reprinted*, 1731. vol. 2. N° 20.)

The *Fifth Monarchy of Men* publiſh'd their Tenets before *Cromwell* arrived at his pitch of Grandeur, as appears from the two following Tracts (*penes me*.)

The ſounding of the laſt Trumpet ; or *ſeveral Viſions declaring, The univerſal Overturning, and rooting up of all earthly Powers in* England : *With many other Things foretold, which ſhall come to paſs in this Year* 1650. *Lately ſhewed unto* George Forſter, *who was commanded to print them*. Printed in the Year 1650.

Sion's *approaching Glory* ; *or the great and glorious Day of the Lord King* Jeſus *his Appearing : Before whom all the Kings of the Nations muſt fall, and never riſe again* ; *accurately deſcribed, according to the Prophets, Chriſt, and his Apoſtles, in three and forty Sections*,—By *James Freze, Merchant London* printed for *W. Larnar*—1652. In 1654, *John Spittlehouſe* publiſh'd *A Vindication of the Fifth Monarchy Men. In Anſwer* to a Speech of *O. Cromwell*'s in the *painted Chamber*, September 4, 1654. Mr. *Bridge*'s in his Dedication prefix'd to a *Thanſgiving Sermon* before the *Commons*, May 17, 1648. (ſee *Century of eminent Presbyterian Preachers*, p. 76.) exhorts them, " to do what in them " lies, to bring the bleſſed *King-Jeſus* into his Throne of Inhe- " ritance." See a further Account of their Principles, from their printed Book intitled, *The Standard. Mercurius Politicus* num. 358. p. 7742, &c. *Ludlow*'s *Memoirs*, vol. 2. p. 604. *Thurloe*'s *State Papers*. vol 6 p. 184 *Simple Cobler of* Agawam *in* America, p. 19. *Alexander Roſſe*'s *View of all Religions in the World*, p. 260, 261.

Some for the Goſpel, and Maſſacres
Of *Spiritual Affidavit-makers*,

ỳ. 269, 270. ——————*Others tamper'd—For* Fleetwood, Deſborough, *and* Lambert.] *Fleetwood* was a *Lieutenant General*, he married *Ireton*'s Widow, *O. Cromwell*'s eldeſt Daughter, was made *Lord-Lieutenant* of *Ireland* by *Cromwell*, *Major General* of diverſe Counties, one of *Oliver*'s upper Houſe: His Salary ſuppos'd to be 6600*l.* a Year. (*Second Narrative of the late Parliament, ſo call'd*, 168. p. 14. *penes me.*)

ỳ. 270.——————*Desborough.*——] A Yeoman of 60 or 70*l. per Annum* (Some ſay a Plowman.) In a Tract, intitled, *A Brief Account of the Meeting, Proceedings, and Exit of the Committee of Safety*, London, 1659. (p. 9 *penes me.*) *Bennet* ſpeaking to *Desborough*, ſays,——" when your Lordſhip was a *Plow-*" *man*, and wore high Shoon ——Ha! how the Lord raiſeth ſome " Men, and depreſſeth others."

Janizary Deſbrow *then look'd pale,*
For ſaid he, if this Rump prevail,
'Twill blow me back to my old Plow-Tail.
Which no Body can deny.

(*The Rump.* A Song. *Collect. of Loyal Songs.* Vol. 2. p. 29.)

Deſborough married *Cromwell*'s Siſter, caſt away his Spade, and took up a Sword, and was made a Colonel,—was inſtrumental in raiſing *Cromwell* to the *Protectorſhip*: Upon which he was made one of his Council, a General at Sea, and Major General of diverſe Counties of the Weſt; and was one of *Oliver*'s Upper Houſe, (2d *Narrative of the Parliament ſo called*, p. 15.) The Writer of the *Firſt Narrative of the Parliament ſo called*, obſerves, p. 9 that his *annual* Income was 3236*l.* 13*s.* 4*d.*

Mr. *Butler*, in his *Parable of the Lion and Fox*, (*Remains.*) girds him ſeverely in the following Lines.

Says Deſborough, *for that his Name was,*
Who afterwards grew very famous;
And as his Neighbours all can tell,
I'th' Civil Wars was Colonel:
Nay ſome there be that will not ſtick
To ſay he was ſo Politick;
Or if you will, ſo great a Rogue,
That when Rebellion was in Vogue,
That he among the reſt was one,
That doom'd the King to Martyrdome.

(See his Name in the Liſt of the *Regicides*. *Walker*'s *Hiſtory of Independency*, part. 2. p. 103. And a further Account of him, *Thurloe*'s *State Papers*, vol. 7. p. 823.)

Ibid.——————*And* Lambert.] *Lambard* in the firſt edit. 1678, alter'd 1684. He was one of the *Rump Generals*, and a principal

That ſwore to any human Regence,
Oaths of Supremacy and Allegiance:
Yea, though the ableſt ſwearing Saint,
That vouch'd the Bulls o' th' Covenant:

principal Oppoſer of General *Monk*, in the Reſtoration of King *Charles the Second*, (*Echard*'s *Hiſtory of* England, vol. 2. p. 872.) The Writer of the *Narrative of the late Parliament ſo call'd*, 1657. p. 9. obſerves, That Major General *Lambert*, as one of *Oliver*'s Council, had 1000*l. per ann.* which with his other Places, in all amounted to 6512*l.* 3*s.* 4*d.*

ꝟ. 472. *For Agitators*, &c.] In 1647. (ſee *Echard*'s *Hiſtory of England*, vol. 2. p. 569.) the Army made Choice of a ſet Number of Officers, which they call'd, the General Council of Officers; and the common Soldiers made Choice of three or four of each Regiment, moſtly *Corporals* and *Serjeants*, who were call'd by the Name of *Agitators*, and were to be a *Houſe of Commons* to the *Council* of *Officers*: Theſe drew up a *Declaration*, that they would not be diſbanded, till their Arrears were paid, and a full Proviſion made for Liberty of Conſcience.

Mr. *Butler*, in a ludicrous Speech, which he makes for the Earl of *Pembroke*, (*Remains*, p. 266.) has the following Words: "I perceive your Lordſhips think better of me, and would ac-"quit me, if I was not charged by the *Agitators*.——'Sdeath, "what's that! who ever heard the Word before! I underſtand "*Claſſical*, *Provincial*, *Congregational*, *National*. But for *Agi-*"*tator*, it may be for aught I know, a Knave not worth Three-"pence: If *Agitators* cut Noblemens Throats, you'll find the "Devil has been an *Agitator*."

Some of the Poſitions of the *Agitators* here follow: "That all "Inns of Court and Chancery, all Courts of Juſtice now erected "as well Civil as Eccleſiaſtical, with the Common, Civil, Canon, "and Statute Laws, formerly in Force, and all Corporations, "Tenures, Copyholds, Rents, and Services, with all Titles and "Degrees of Honour, Nobility and Gentry, elevating one free "Subject above another, may be totally aboliſh'd, as Clogs, "Snares and Grievances to a free-bron People, and inconſiſtent "with that univerſal parity and equal Condition which ought "to be among Freemen, and oppoſite to the Communion of "Saints.

"That all the Lands and Eſtates of Deans, Chapters, Prebends, "Univerſities, Colleges, Halls, Free-Schools, Cities, Corporations, "Miniſters Glebe Lands, and ſo much of the Lands of the No-"bility, Gentry, and rich Citizens and Yeomen, as exceeds the "Sum of Three Hundred Pounds *per Annum*, and all the Revenues "of the Crown belonging to the King or his Children, be equally

Others for pulling down th' High-places
Of *Synods* and *Provincial Claſſes*,
That us'd to make ſuch hoſtile Inroads
Upon the *Saints*, like bloody *Nimrods*:

" divided between the Officers and Soldiers of the Army, to ſa-
" tisfy their Arrears, and recompence their good Services."

The Total and Final Demands, already made by, and to be expected from the Agitators and Army.—London, printed, 1647, p. 6. *Publick Library, Cambridge*, xix. 9. 3.

See *Hampton-Court Conſpiracy, with the Downfal of the Agitators and Levellers, who would admit no* Diſtinction of *Birth* or *Title, and out of the Lands of the whole Kingdom in general, would proportion an equal Eſtate to every Man in particular*. Printed 1647. *Publ. Libr. Cambr.*

The Author, p. 6. defines an " *Agitator* to be an arch Tub " Traitor of this Age, whom the Devil lately toſs'd out of the " Bottomleſs Pit, to drive on his Deſigns, prick Principalities, and " torment the Times." (See Mr. *Peck's Notes on the Baptiſtes. New Memoirs of* Milton's *Life*, p. 419)

Ibid.——— *And the Safety.*] *Committee of Safety*, a Set of Men who took upon them the Government, upon diſplacing the *Rump* a ſecond Time: Their Number amounted to Twenty three, which though fill'd up with Men of all Parties, (Royaliſts excepted) yet was ſo craftily compos'd, that the Balance was ſufficiently ſecured to thoſe of the Army Faction. (*Echard*, vol. 2. p. 854. See their Names, *Hiſtory of Independency*, part. 4. p. 69, 70.)

So here's a Committee of Safety compounded
Of Knave, and of fool, Papiſt and Roundhead;
On Baſis of Treaſon, and Tyranny grounded.

(*The Committee of Safety. Collection of Loyal Songs.* Reprinted 1731. vol. 2. p. 148.)

They are banter'd by the Author of a Tract, intitled, *A Parley between the Ghoſts of the Protector, and the King of* Sweden *in Hell*, (p. 10.) " *Phanatick Committee of Safety* (ſaith the *Pro-* " *tector*) there's a Word that requires another *Calvin*'s Induſtry " to make a Comment on it: And then naming them again, he " fell into ſuch a Laughter, that he waked the great Devil, who " was lying upon a Bench hard by, ſomething drunkiſh. What's " the Matter, cries *Beelzebub?* What's the Matter, cries the " *Protector?* Can you lie ſleeping there, and hear us talk of a " *Phanatick Committee of Safety?* Cudſbobs, quoth the Devil, " this *England* is a plaguy Country; *Africa* itſelf never bred ſuch " Monſters; and upon that he began to call for his Guard: But " the King of *Sweden* ſoon prevented his Fear, by the Relation " he made of their being turn'd out of Commiſſion."

Some for fulfilling Prophecies,
And th' Extirpation of th' *Exciſe*;
And ſome againſt th' *Egyptian Bondage*
Of *Holy-days*, and *paying Poundage*:
Some for the cutting down of *Groves*,
And rectifying Baker's Loaves:
And ſome for finding out expedients
Againſt the Slav'ry of Obedience.
Some were for *Goſpel Miniſters*,
And ſome for *Red-coat Seculars*,
As Men moſt fit t' hold forth the Word,
And wield *the one*, *and th' other Sword*.
Some were for carrying on the Work
Againſt the *Pope*, and ſome the *Turk*;
Some for engaging to ſuppreſs
The *Camiſado of Surplices*,

℣. 283. *Some for fulfilling Prophecies.*] *i. e.* Carrying their Arms againſt the Pope, the *Whore of Babylon.* (Mr. *W.*)

℣. 285, 286. *And ſome againſt th'* Egyptian *Bondage,—Of Holy-days* ————] There was an Ordinance to aboliſh *Feſtivals*, *Die Martis*, 8 *Junii* 1647. throughout *England* and *Wales*; and every ſecond *Tueſday* in the Month, to be allow'd to Scholars, Apprentices, and other Servants, for their Recreation: This was confirm'd by another Ordinance of Lords and Commons, *Die Veneris*, 11 *Junii* 1647. and *Die Lunæ*, 28 *Junii* 1647. An additional Ordinance was made concerning Days of Recreation allow'd unto Scholars, Apprentices, and other Servants, occaſion'd by the Apprentices Petition, and Propoſitions preſented unto the Honourable Houſe of Commons.—*June* 22, 1647.

℣. 287————— *Cutting down of Groves.*] *i. e.* Demoliſhing the Churches. (Mr. *W.*) Alluding to the old Superſtition of conſecreating Groves to Idols. See Notes upon the Second Book of Mr. *Cowley*'s *Davideis*, Works, vol. 1. edit. 1707. p. 385.

℣. 291, 292. *Some were for Goſpel Miniſters,—And ſome for Red-Coat Seculars.*] See an Account of the ſix *Militant Preachers* at *White-Hall* with *Oliver Cromwell*. *Walker*'s *Hiſtory of Independency*, part 2. p. 153. And of Major General *Vernon*'s Preaching. *Thurloe*'s *State Papers*, vol. 4. p. 228. And Note upon *Cornet Joyce*'s *Sermon*. *Thurloe*'s *State Papers*, vol. 7. p. 8. 18.

℣. 297, 298. *Some for engaging to ſuppreſs—The Camiſado of Surplices.*]

That Gifts and Diſpenſations hinder'd,
And turn'd to th' *Outward Man the Inward*;
More proper for the cloudy Night
Of *Popery*, than *Goſpel Light*.
Others were for aboliſhing
That Tool of Matrimony, *a Ring*,

Surplices.] Their Antipathy to the Surplice is thus expreſs'd by a Writer of thoſe Times. " Have not they ſo long perſecuted the " poor Surplice in moſt Churches, that they have ſcarce left any " Man a Shirt in the whole Parish." (*The Judgment of an Old Grand Juryman* in *Oxfordſhire, concerning the breaking of the late Treaty at* Uxbridge. *Oxford*, 1645. p. 4. Publick Library, *Cambridge*, xix. 9. 3.) Mr. *Warburton* obſerves, That when the Soldiers in a Night Expedition, put their Shirts over their Armour, in order to be diſtinguiſh'd, 'tis called a *Camiſade:* Theſe *Sectaries* were for ſuppreſſing the Epiſcopal Meetings. then held ſecretly, which the Author with high Humour calls a *Camiſade.*"

The Word is taken from the *Latin* Word *Camiſia*, or the *Greek* Καμισιον, which ſignifies a Prieſt's white Garment; or what we now call a Surplice. See Mr *Hearne*'s *Gloſſary* to *Peter Langtoft*'s *Chronicle*, p. 597. *Skinneri Etymologicon Linguæ Anglicanæ*, ſub Voce *Camiſade.* Table to *Barret*'s *Theorike and Practike of Modern Wars*, 1598.

℣. 303, 304. *Others were for aboliſhing—That Tool of Matrimony, a Ring.*]

Becauſe the Wedding Ring's a Faſhion old.
And ſignifies by th' Purity of Gold,
The Purity requir'd i' th' marry'd Payre;
And by th' Rotundity, the Union fayre,
Which ought to be betwixt them endleſs, for
No other Reaſon, we that Uſe abhorr.
(*A Long-winded Lay Lecture*, publiſhed 1647, p. 5.)

They will not hear of Wedding Rings,
For to be us'd in their Marriage;
But ſay, They're ſuperſtitious Things,
And do Religion much Diſparage:
They are but vain, and Things profane
Wherefore now, no Wit beſpeaks them,
So to be ty'd unto the Bride,
But do it as the Spirit moves them.
(*A Curtain Lecture. Loyal Songs*, vol. 1. N° 15.)

See the Objections of the *Diſſenters*, againſt the *Ring in Marriage*, anſwer'd, by Dr. *Comber. Offices of Matrimony*, &c. folio edit. part 4. ſect. 3. Dr. *Nicholls* upon the *Office of Matrimony.* Mr. *Wheatly*'s *Rational Illuſtration*, folio edit. p. 407, &c.

℣. 306.

With which th' unſanctify'd *Bridegroom*
Is marry'd only to a *Thumb*;
(As wiſe as Ringing of a Pig,
That us'd to break up Ground, and dig)
The *Bride* to nothing but her Will,
That nulls the After-Mariage ſtill.
Some were for th' utter Extirpation
Of *Linſey Woolſey* in the Nation;

ỳ. 306. *Is marry'd only to a Thumb.*] *Thumb* is put for the Rhyme's Sake, for the fourth Finger of the Left-hand; the Ring being always put upon that Finger by the *Bridegroom*. The Reaſon given by *Aulus Gellius*, (*Noct. Attic.* lib. 10. cap. 10.) that there is a ſmall Nerve in that Finger, which communicates directly with the Heart; for which Reaſon, both *Greeks* and *Romans* wore it upon that Finger.

The Original of which Cuſtom is given by another Author, in the following Words. *Alcadas* X Rex *Aſſyriorum* regnavit annis 33, & anno ejus 11. *Sparta* condita eſt a filio *Phoronei*, qui invenit uſum annulorum; & in quarto digito poni annulum debere dixit, quia ab illo vena pertingit ad cor. *Gobelini Perſonæ, Coſmodromii* ætas 111. *Meibomii Rer. Germanic.* To. 1. p. 89.

Pecteris, & digito pignus fortaſſe dediſti, &c.
Juvenal. Sat. 6. 27, 28.

They ſay, thy Hair the curling Art is taught,
The Wedding Ring perhaps already bought:
A ſober Man, like thee, to change his Life!
What Fury wou'd poſſeſs thee with a Wife?
Mr. *Dryden.*

See a curious Diſſertation upon the Ring Finger, Sir *Thomas Brown*'s *Vulgar Errors*, book 4. cha. 4. Mr. *Wheatly*'s *Rational Illuſtration*, p. 409. Dr. *Wotton*'s *Reflections upon Ancient and Modern Learning*, chap. 10. p. 133.

ỳ. 308. *That us'd to.*] *That is to*—edit. 1678. *That uſes to*—edit. 1684. 1689. 1694. 1700. 1704. alter'd 1710. as it ſtands here.

ỳ. 309. *The Bride to nothing but her Will.*] The Thing this Quibble turns upon, is this—The firſt Reſponſe the Bride makes in the Marriage Ceremony is, *I will.* (Mr. *W.*)

Shakeſpear alludes probably to the ſame Thing, (*Love's Labour Loſt*, act 1. vol. 2. p. 111.) in *Boiet*'s Words to *Biron*, when he enquir'd after *Roſaline*.

Biron. "Is ſhe wedded, or no?
Boiet. "To her Will, Sir, or ſo.

ỳ. 311, 312. *Some were for th' utter Extirpation—Of Linſey Woolſey*

And ſome againſt all Idolizing
The *Croſs* in *Shop-Books*, or *Baptizing*:
Others, to make all Things recant
The *Chriſtian*, or *Sirname* of Saint;
And force all *Churches*, *Streets*, and *Towns*,
The *Holy Title* to renounce.

Woolſey in the Nation.] Some were for *Judaizing*, or obſerving ſome of the Laws peculiar to that People. *Linſey Woolſey* being forbidden by the Law. See *Deuteronomy* xxii. 11. (Mr. *W.*)

" That we may have an incorrupt Religion, without guileful " Mixture: Not a *Linſey Wooſey Religion:* All New-born Babes " will deſire Word-Milk, Sermon-Milk, without Guile, without " adulterating." *Thomas Hall*'s *Faſt Sermon*, July 27. 1642. p. 5.

ỳ. 313, 314. *And ſome againſt all Idolizing—The Croſs in Shop-Books.*] Some were for uſing a Spunge to the publick Debts. (Mr. *W.*) " *Scriveners* were commanded to ſhew their Shop-" Books, that Notice might be taken who were guilty of having " Money in their Purſes, that the fatteſt and fulleſt might be ſe-" queſtred for Delinquents." (*Walker*'s *Hiſtory of Independency*, part 2. p. 189.) See their unreaſonable Antipathy to all Sorts of *Croſſes* expoſed from a Tract, intitled, *A Dialogue between the Croſs in Cheap, and Charing-Croſs. Impartial Examination of Mr. Neal*'s *Third Volume of the Hiſtory of the Puritans*, p. 81.

Sir *John Birkenhead* likewiſe banters thoſe *Preciſians*. " An " Act for removing the Alphabet Croſs from the Childrens " Primmer, and the Croſs from off the Speaker's Mace, and for " adding *St. Andrew*'s *Croſs* to *St. George*'s in the *States Arms*." (*Paul*'s *Church-yard*, cent. 2. claſs. 6. N° 139.)

" Reſolv'd, *&c.* That all *Croſſes* are due to the State, and " Therefore all *Coin* that is ſtamp'd with that ſuperſtitious Kind " of Idolatry, is confiſcated by modern Laws to the *Devil's* " *Melting Pan*." (*Paul*'s *Church-yard*, cent. 3. claſs 11. N° 40. p. 21.)

ỳ. 317, 318. *And force all Churches, Streets, and Towns,—The Holy Title to renounce.*] Churches, Pariſhes, and even the Apoſtles were *unſainted* in the Mayoralty of the famous Alderman *Pennington*, and continued ſo to the Year 1660. (See *Strype*'s *Survey of* London. vol. 2. book 5. p. 7.) The Malice and Rage of both *Roundheads* and *Cavaliers* ran high upon this particular; of which we have a merry Inſtance in the Caſe of Sir *Roger* de *Coverley*, which I cannot forbear tranſcribing. " That worthy Knight, " being then but a ſtripling, had Occaſion to enquire the Way " to St. *Ann*'s *Lane*, upon which the Perſon, whom he ſpoke " to, inſtead of anſwering his Queſtion, call'd him a young *Po-*

" *piſh*

Some 'gainſt a *Third Eſtate of Souls*,
And bringing down the Price of Coals:

" *piſh Cur*, and aſk'd him, who made *Ann* a Saint? The Boy " being in ſome Confuſion, enquired of the next he met, which " was the Way to *Ann's Lane?* But was call'd a *Prick-ear'd Cur* " for his Pains; and inſtead of being ſhewn the Way, was told, " that ſhe had been a *Saint* before he was born, and would be " one after he was hang'd. Upon which (ſays Sir *Roger*) I " did not think fit to repeat the former Queſtion, but going into " every Lane of the Neighbourhod, aſk'd what they call'd " the Name of that Lane: By which ingenious Artifice, he " found out the Place he enquir'd after, without giving Offence " to any Party." (*Spectator*, N 125.) Mr. *B.*

The Mayor of *Colcheſter* baniſh'd one of that Town for a *Malignant* and a *Cavalier*, (in the Year 1643) whoſe Name was *Parſons*, and gave this learned Reaſon for this exemplary Piece of Juſtice, That it was an ominous Name. *Mercurius ruſticus*, N° 16. p. 196.

℣. 319. *Some 'gainſt a third Eſtate of Souls.*] I ſuppoſe he means the Place which in the New Teſtament is call'd ἅδης, and is there plainly diſtinguiſhed from *Gehenna*, though both are tranſlated by the *Engliſh* Word *Hell:* ſome Perſons in Mr. *Butler*'s Time began to write of this Place as different both from Heaven and Hell, and as the Receptacle of all Souls, Good and Bad, until the Reſurrection, Biſhop *Bull* has two Sermons printed on *This Middle State.* See likewiſe Sir *Peter King*'s *Critical Hiſtory of the Apoſtles Creed upon the Article, of Chriſt's Deſcent into Hell.* (Dr. *B.*)

℣. 320. *And bringing down the Price of Coals.*] Though Mr. *Butler* ſays in another Place,

Thoſe that write in Rhyme ſtill make
The one Verſe for the other's Sake;
The one for Senſe, and one for Rhyme,
I think ſufficient at a Time.

I cannot but think, that this is either deſign'd as a Sneer upon Sir *Arthur Hazlerigg*, who, when Governor of *New-caſtle upon Tyne*, without any public Authority, preſumed to lay a Tax of four Shillings a Chaldron upon Coals, which was eſtimated to amount to 50,000*l.* a Year. (*Walker*'s *Hiſtory of Independency*, part. 2. p. 151.) And the Author of a Tract, intitled, *No Fool to the old Fool, L'Eſtrange*'s *Apology*, p. 95. calls him, *The Epiſcopal Coal-Merchant*, Sir *Arthur* for *Durham*. A Tax was laid upon Coals by the Members at *Weſtminſter*, of one Pound ten Shillings upon an hundred Pound of great *Engliſh*, or *Scotch* Coals. See a *Treatiſe of Exciſe*, annex'd to *the City Alarum*, 1645. p. 30. Pub. Lib. *Cambridge*, 19. 9. 3.) Or an Alluſion to a Tract, intitled,

Some for aboliſhing Black-Pudding,
And eating nothing with the Blood in;

titled, *The Woodmonger's Remonſtrances, or the Carman's Controverſy rightly ſtated.* By *W. L. London*, 1649. p. 29. the Title of one *Section. Expedients to abate the Price of Sea-Coal, penes me:* Or to a Tract intitled, *Sea-Coal, Char-Coal,* and *Small-Coal; or a Diſcourſe between a* Newcaſtle *Collier, a Small-Coal Man, and a Collier of* Corydon: *Concerning the Prohibition of Trade with* Newcaſtle: *And the fearful Complaint of the Poor of the City of* London, *for the enhanſing the Price of Sea-Coals*, London, 1643. *penes me.* One Paragraph of which I take the Liberty of tranſcribing.

Small-Coal. — " As your faithful Companion, and one that " loves you very well, without Offence let me advertiſe you: This " inhanſing your Price already, and the Fear, that you will daily " riſe higher and higher, begets no ſmall Murmurs in the City. " Firſt and foremoſt your Brewers cry out, they cannot make " their Ale and Beer ſo ſtrong as it was wont to be, by Reaſon " of the Dearneſs or Scarcity of Fewel, and then all the good " Fellows, ſuch as myſelf, that uſed to toaſt our Noſes over a " good Sea-Coal Fire of my Kindling, at an Ale-Houſe, with a " Pot of nappy Ale, or invincible ſtale Beer, cry out upon the " Smallneſs both of the Fire and Liquor, and curſe your avarice " *Sea-Coal* that Occaſions theſe Diſaſters: For your *Bricklayers* " and *Builders* with open Throats exclaim at your Scarcity; the " Bricks which were badly burnt before, are now ſcarce burned " at all, no more than if they were only baked in the Sun, and " are ſo brittle, that they will not hold the lay: *Cooks*, that " noble Fraternity of *Fleet-Lane*, and in general through the " City, raiſe their Meat at leaſt Two-pence in a Joint; and in- " ſtead of roaſting it twice or thrice, according to their ancient " Cuſtom, ſell it now Blood-raw to the Detriment of the Buyer: " Finally, Ale-Houſes rail at your Dearneſs abominably, and all " the poor People of this populous City, and it's large Suburbs, " whoſe ſlender Fortunes could not lay out ſo much Money to- " gether as would lay their Proviſion in for the whole Winter, " cry out with many bitter Execrations, that they are forced to " pay two or three Pence in a Buſhel more than they were wont " to do, and accuſe your Factors, (*Sea-Coal*) as Wharfers, " Woodmongers, Chandlers, and the like, of too apparent In- " juſtice and Covetouſneſs in engroſſing the whole Store into " their Hands, and ſelling them at their own Prices, as if there " were a Dearth of your Commodities in the City, when it is " very well known there is Proviſion enough, of Sea-Coal, to " ſerve it plentifully without Supplies from *Newcaſtle*, for theſe " twenty Months and more: ſo that if ſome Courſe be not

" taken,

To abrogate them Roots and Branches:
While others were for eating *Haunches*
Of *Warriors*, and *now* and *then*
The *Fleſh of Kings* and *mighty Men*;
And ſome for breaking of their Bones
With Rods of Ir'n, by *Secret Ones*:

" taken, the People, eſpecially the poorer Sort, muſt undergo " great Want.

ỳ. 322. *And eating nothing with the Blood in.*] See Dr. *Shuckford*'s *Connection*, vol. 1. p. 96.

ỳ. 323. *To abrogate them roots and Branches.*] This was the Spirit of the Times: There was a Propoſal to carry twenty *Royaliſts* in Front of Sir *Thomas Fairfax*'s Army, to expoſe them to the Fire of the Enemy: and one *Gourdon* mov'd, " That the " Lady *Capel*, and her Children, and the Lady *Norwich* might " be ſent to the General with the ſame Directions, ſaying, their " Huſbands would be careful of their Safety: And when diverſe " oppoſed ſo barbarous a Motion, and alledg'd, that Lady *Capel* " was great with Child, near her Time; *Gourdon* preſs'd it the " more eagerly, as if he had taken the General for a Man " Midwife." (*Walker*'s *Hiſtory of Independency*, part 1. p. 99.) Nay, it was debated at a Council of War. (ſee *Hiſtory of Independency*, part 2. p. 30. from *Sedgwick*'s *Juſtice upon the Army's Remonſtrance*) " To maſſacre, and put to the Sword all the King's " Party: The Queſtion put was carried in the Negative but by " two Votes." Their Endeavours (ſays he, *Hiſtory of Independency*. part 3. p. 11.) " was how to diminiſh the Number of " their Oppoſites the *Royaliſts*, and *Presbyterians* by a Maſſacre: " For which Purpoſe, many dark Lanthorns were provided laſt " Winter, (1649) which, coming to the common Rumour of " the Town, put them in Danger of the Infamy and Hatred that " would overwhelm them; ſo this was laid aſide." A Bill was brought in. 1656 for decimating the *Royaliſts*, but thrown out. (See *Thurloe*'s *State Papers*, vol. 6. p. 20. 37, 38) And this Spirit was but too much encouraged by their *Clergy*. Mr. *Caryl* (in a Thankſgiving *Sermon before the Commons*, April 23 1644. p. 46.) ſays, " If Chriſt will ſet up his Kingdom upon the Car- " caſes of the Slain, it well becomes all Elders to rejoice, and " give Thanks. Cut them down with the Sword of Juſtice, " root them out, and conſume them as with Fire, that no Root " may ſpring up again. *George Walker* before the *Commons*, " *Jan.* 29, 1644. p. 19. *Century of eminent Presbyterian Preа-* " *chers*, p. 46. Of all *Ahab*'s Family, and Perſecuting-houſe, " there was not a Man left to make Water againſt the Wall, not

" one

For thraſhing Mountains, and with Spells
For hallowing Carriers Packs and Bells:
Things that the *Legend* never heard of,
But made the Wicked ſore afear'd of.
The Quacks of Government, (who ſate
At th' unregarded *Helm* of *State*,
And underſtood this wild Confuſion
Of fatal Madneſs, and Deluſion,

" one Man of all *Baal*'s Prieſts eſcaped, but all cut off." *Walker*, ibid. p. 39. *Century*, &c. ibid.

Of this Spirit was Mr. *George Swathe*, Miniſter of *Denham* in *Suffolk*, who in a Prayer, *July* 13, 1641 or 42. (ſee *Swathe*'s *Prayers*, p. 31.) has the following remarkable Words: " Lord, " if no Compoſition will end the Controverſy between the King " and Parliament, but the King and his Party will have Blood; " let them drink of their own Cup; let their Blood be ſpill'd " like Water; let their Blood be ſacrificed to thee, O God, for the " Sins of our Nation."

℣. 327, 328. *And ſome for breaking of their Bones—With Rods of Ir'n*, &c.] A Sneer upon their canting Abuſe of *Pſalm* ii. 2.

℣. 329. *For thraſhing Mountains*] A Sneer upon the Cant of the fifth *Monarchy Men*, (for their Miſapplication of that Text, *Iſaiah* xli. 15. *Thou ſhalt threſh the Mountains, and beat them ſmall, and ſhall make the Hills as Chaff*) of whom Mr. *Thurloe* obſerves, (*State Papers*, vol. 6. p. 185.) " That they encouraged " one another with this, that though they were but a Worm, " that yet they ſhould be made *Inſtruments* to *threſh Mountains*."

℣. 329, 330. ——— *And with Spells — For hallowing Carriers Packs and Bells.*] Alluding to their horrid canting Abuſe of Scripture Phraſe, eſpecially of thoſe two Paſſages, *Iſaiah* xli. 15. *Zech.* xiv. 20.

Here are perform'd the Conjurings and Spells,
For chriſt'ning Saints, and Hawks, and Carriers Bells.
(*Oldham*'s 4th Sat. *againſt Jeſuits.*)

℣. 332. ——— *Afear'd of.*] *Afraid of*, edit. 1678. alter'd to, *Afear'd of*, 1684.

℣. 333. *The Quacks of Government.*] Theſe were the Politicians of thoſe Times; namely, Mr. *Hollis*, Sir *Anthony Aſhly Cooper*, *Grimſtone*, *Anneſley*, *Mancheſter*, *Roberts*, and ſome others, who were apprehenſive of a Revolution: They ſaw the Neceſſity of a Reſtoration, that Matters might fall again into their right Channel; after the ſtrange Convulſions and Diſorders that follow'd upon *Cromwell*'s Death. They wiſely therefore held their Cabals, to conſult of Methods how to ſecure themſelves. (Dr. *B.*)

℣. 351.

Muſt, ſooner than a Prodigy,
Portend Deſtruction to be nigh,)
Conſider'd timely, how t' withdraw,
And ſave their Wind-pipes from the Law;
For one Rencounter at the Bar
Was worſe than all th' had ſcap'd in War;
And therefore met in Conſultation
To *Cant* and *Quack* upon the Nation;
Not for the ſickly Patient's Sake,
Nor what to give, but what to take:
To feel the Pulſes of their Fees,
More wiſe than fumbling Arteries;
Prolong the Snuff of Life in Pain,
And from the Grave recover——*Gain.*
'Mong theſe there was a *Politician*,
With more Heads than a *Beaſt in Viſion*,
And more Intrigues in ev'ry one
Than all the *Whores of Babylon*:
So Politick, as if one Eye
Upon the other were a Spy,

℣. 351. *'Mong theſe there was a Politician.*] This was Sir *Anthony Aſhley Cooper*, who complied with every Change in thoſe Times. Mr. *Wood*'s Character of him, (*Athen. Oxon.* 1ſt edit. vol. 2. col. 540, 541.) tallies exactly with this: as does Mr. *Butler*'s, (See *Fable of the Lion and the Fox. Remains.*) And in many Reſpects Mr. *Dryden*'s (*Abſalom* and *Achitophel*, p. 3. *Fables*, folio edit. 1701.)

℣. 352. *With more Heads than a Beaſt in Viſion.*] See *Revelations* xiii.

℣. 355, 356. *So politick, as if one Eye—Upon the other were a Spy.*] He is thus deſcribed by the Author of a Poem, intitled, *The Progreſs of Honeſty; or the View of Court and City*, p. 22.

Some call him Hophni, *ſome* Achitophel,
Others chief Advocate for Hell;
Some cry, He ſure a ſecond Janus *is,*
And all Things paſt and future ſees;
Another rapt with Satyr, ſwears his Eyes
Upon himſelf are Spies;

That to trepan the one to think
The other blind, both ſtrove to blink:
And in his dark pragmatick Way
As buſy as a Child at Play.
H' had ſeen three Governments run down,
And had a Hand in ev'ry one;
Was for 'em, and againſt 'em all,
But barb'rous when they came to fall:
For by *trepanning* th' old to Ruine,
He made his Int'reſt with the new one;
Play'd true and faithful, though againſt
His Conſcience, and was ſtill advanc'd.
For by the Witchcraft of Rebellion
Transform'd t' a feeble *State-Camelion*,
By giving Aim from Side to Side,
He never fail'd to ſave his Tide,
But got the Start of ev'ry State,
And at a Change, ne'er came too late;

And ſlily do their Opticks inwards roul,
To watch the ſubtle Motions of his Soul;
That they with ſharp perſpective Sight,
And Help of intellectual Light,
May guide the Helm of State aright:
Nay, view what will hereafter be,
By their all-ſeeing Quality.

℣. 363. *Was for them, and againſt them all.*] Biſhop *Burnet* was well acquainted with the Earl of *Shaftſbury*, and confirms this Part of his Character: He tells us, (*Hiſtory of his own Time*, vol. 1. p. 97.) the Earl was not aſhamed to reckon up the many Turns he had made; and valued himſelf for the doing it at the propereſt Seaſon, and in the beſt Manner. See a Song called *Chips of the old Block*, St. 20. *Collection of Loyal Songs*, vol. 2.

℣. 370. ——————— *State-Camelion.*] Alluding to that famous Tract of *Buchanan*'s ſo called. (Mr. *W.*) This Tract was wrote againſt the *Laird* of *Lidington*. Vide edit. *Lugd. Batav.* 1723. vol. 1. prope finem.

℣. 371. *By giving Aim from Side to Side.*] In all Editions till 1710. and then alter'd thus; *By giving Aim from either Side.*

℣. 399,

Cou'd turn his Word, and Oath, and Faith,
As many Ways as in a Lath;
By turning, wriggle, like a Screw,
Int' higheſt Truſt, and out, for New.
For when h' had happily incurr'd,
Inſtead of Hemp, to be prefer'd,
And paſs'd upon a Government,
He play'd his Trick, and out he went:
But being out, and out of Hopes
To mount his Ladder (more) of Ropes;
Wou'd ſtrive to raiſe himſelf upon
The publick Ruine, and his own.
So little did he underſtand
The deſp'rate Feats he took in Hand.
For when h' had got himſelf a Name
For Fraud and Tricks, he ſpoil'd his Game;
Had forc'd his Neck into a Nooſe,
To ſhew his Play at *Faſt and Looſe*;
And when he chanc'd t' eſcape, miſtook
For Art and Subtlety, his Luck.
So right his Judgment was cut fit,
And made a Tally to his Wit,
And both together moſt profound
At Deeds of Darkneſs under Ground:
As th' Earth is eaſieſt undermin'd,
By Vermin impotent and blind.

℣. 399, 400. *As th' Earth is eaſieſt undermin'd,—By Vermin impotent and blind.*] Comparing him to the *Mole*. *Talpa Cæcior* is an old Proverb: The *Mole* has an imperfect Sight. See Sir *Thomas Browne*'s *Vulgar Errors*, book 3. chap. 18. *Ray*'s *Proverbial Sayings*, p. 279. *Moles Spectacles*, *Spectator* or *Tatler*. One might have imagin'd that Cockney to have been much blinder than the Mole, who took a Buſh, hung round with *Moles*, for a *Black-pudding* Tree. *Foulis*'s *Hiſtory of the wicked Plots*, &c. p. 91.

By all theſe Arts, and many more,
H' had practis'd long and much before,
Our *State-Artificer* foreſaw
Which Way the World began to draw.
For as old *Sinners* have all Points
O' th' Compaſs in their Bones and Joints;
Can by their Pangs and Aches find
All Turns and Changes of the Wind,
And better than by *Napier*'s *Bones*,
Feel in their own the Age of Moons:
So guilty ſinners in a State,
Can by their Crimes prognoſticate,
And in their Conſciences feel Pain
Some Days before a Show'r of Rain.
He therefore wiſely caſt about
All Ways he cou'd, t' *inſure his Throat*;
And hither came t' obſerve and ſmoke
What Courſes other Riſkers took;

℣. 409. *And better than by* Napier's *Bones.*] * The famous Lord *Napier* of *Scotland*, the firſt Inventor of *Logarithms*, contrived alſo a Set of ſquare Pieces, with Numbers on them, made generally of Ivory, (which perform arithmetical, and geometrical Calculations) and are commonly call'd *Napier*'s *Bones.*" See *Harris*'s *Lexic. Technic. Chambers*'s *Cyclopædia. Leybourn*'s *Art of numbering. by ſpeaking Rods*, 1685. *Mr.* Ward's *Lives of the Profeſſors of* Greſham College, 1740. p. 120, *&c. Lilly*'s *Hiſtory of his own Life and Times*, p. 105.

Mr. *Butler* likewiſe might have in View the Caſe of *Archibald* Lord *Napier*, a great Royaliſt, (ſee Biſhop *Guthry*'s *Memoirs*, p. 204.) who died in his Majeſty's Service at *Francaſtle* in *Athol.*— "The *Committee* (in Biſhop *Guthry*'s Words) reſolved to *raiſe his* "*Bones*, and make a Forefaulture thereupon: And for that End, "Letters were ordain'd to be executed at the *Pier* of *Leith* a- "gainſt *Archibald* Lord *Napier* his Son, then in Exile for his "Loyalty, to appear upon ſixty Days Warning to ſee the ſame "done. And when his Friends were ſtartled at this, and en- "quired, what was meant by it? They found it was only to "draw Money from the new Lord *Napier*, for the Uſe of ſome "*Sycophants*, that expected it; and ſo they advanced five hundred "Marks for that End, and thereupon the intended Forefaulture "was diſcharg'd." ℣. 420.

And to the utmoſt do his beſt
To ſave himſelf, and hang the reſt.
To match this Saint, there was another,
As buſy, and perverſe a Brother,
An Haberdaſher of Small Wares,
In Politics, and State-Affairs:
More *Jew* than *Rabbi Achitophel*,
And better gifted to rebel:

ỳ. 420. *To ſave himſelf, and hang the reſt.*] Of this Principle was *Ralpho.* (See *Dunſtable Downs, Remains,* p. 101.)

As for betraying of my Maſter,
A broken Head muſt have a Plaiſter:
A Maſter, who is not a ſtark Aſs,
Will hang his Man to ſave his Carcaſe:
And if the Man is ſuch an Elf
To ſave his Maſter, hang himſelf;
The Matter as't appears to me,
Renders the Man, Felo de ſe.

Sir *A. Aſhly Cooper* was of the *Miller*'s Mind, who was concerned in the *Corniſh* Rebellion, in the Year 1558: he apprehending, that Sir *William Kingston, Provoſt-Marſhal*, and a rigorous Man upon that Occaſion, would order him to be hang'd upon the next Tree: before he went off, told his Servant, that he expected ſome Gentlemen would come a fiſhing to the Mill; and if they enquired for the *Miller*, he ordered him to ſay, that he was the *Miller*. Sir *William* came according to Expectation, and enquiring for the *Miller*, the poor harmleſs Servant ſaid he was the *Miller*. Upon which the *Provoſt* order'd his Servants to ſeize him, and hang him upon the next Tree; which terrify'd the poor Fellow, and made him cry out, I am not the *Miller*, but the *Miller's Man:* The *Provoſt* told him, "That he would "take him at his Word. *If* (ſays he) *thou art the Miller, thou* "*art a buſy Knave and Rebel;*——*and if thou art the Miller's* "*Man, thou art a falſe lying Knave, and canſt not do thy Maſter* "*more Service than to hang for him:* And without more Cere-"mony he was executed." (*Grafton*'s *Chronicle. Speed*'s *Chronicle*, edit. 1627. p. 823. *Hiſtory of* England *from authentic Records*, &c. 1706. vol. 1. p. 410.) Or of *Giffan*'s Mind, who ſays to *Guthry*, (See *Dialogue between Mr.* Guthry *and Mr* Giffan, 1661. p. 24.) "God's Bread, Sir, you'll e'en ſay enough for us "beath; would your Reverence might hang for us beath.

ỳ. 421. *To match this Saint, there was another,* &c.] This Character exactly ſuits *John Lilburn*, and no other, (though it is an *Anachroniſm* as I ſhall ſhew below) eſpecially the 437, 438, 439, and

For when h' had taught his Tribe, to 'ſpouſe
The Cauſe, aloft, upon one Houſe,
He ſcorn'd to ſet his own in Order,
But try'd another, and went further;
So ſuddenly addicted ſtill
To's only Principle, his *Will*,
That whatſoe'r it chanc'd to prove,
Nor Force of Argument could move:
Nor *Law*, nor *Cavalcade* of *Ho'burn*,
Could render half a Grain leſs ſtubborn.
For he at any time would hang,
For th' Opportunity t' *harangue:*
And rather on a Gibbet dangle,
Than miſs his dear Delight, to wrangle:
In which his Parts were ſo accompliſht,
That, right or wrong, he ne'er was non-pluſt;

and 440th Lines. For it was ſaid of him when living, by Judge *Jenkins* (*Wood*'s *Athen. Oxon*, part 2. col. 102.) "That if the "World was emptied of all but himſelf, *Lilburn* would quarrel "with *John*, and *John* with *Lilburn*: Which Part of his Cha- "racter gave Occaſion for the following Lines at his Death:

Is John *departed, and is* Lilburn *gone?*
Farewell to both, to Lilburn, *and to* John.
Yet being dead, take this Advice from me,
Let them not both in one Grave buried be:
Lay John *here, and* Lilburn *thereabout,*
For if they both ſhould meet, they would fall out.

Lilburn died a *Quaker*, *Auguſt* 28, 1657 (ſee *Mercurius Politicus*, N° 379. p. 1597. *Mr.* Peck's *Deſiderata Curioſa*, from Mr. *Smith*'s *Obituary*. vol. 2 lib. 14. p. 30.) a full Year before *Oliver Cromwell*: whereas this Thing happened not till a Year after that *Uſurper*'s Death: But this is not the only Miſtake in Chronology, that Mr. *Butler* is guilty of. (See in Proof, Note upon Verſe 1239, 1240.) See a Character of *Lilburn*, *Thurloe*'s *State Papers*, vol. 3, p. 512. And an Account of his Obſtinacy, his *Trial* reprinted I think, in the *State Trials*.

℣. 435.——————*Nor Cavalcade of Ho'burn.*] Alluding to the Cavalcade of the Sheriff and his Officers, through *Holbourn*, upon an Execution at *Tyburn*.

℣. 448.

But ſtill his Tone ran on, the leſs
Of Weight it bore, with greater Eaſe:
And with its everlaſting Clack,
Set all Mens Ears upon the Rack.
No ſooner cou'd a Hint appear,
But up he ſtarted to picqueer,
And made the ſtouteſt yield to Mercy,
When he engag'd in *Controverſy*.
Not by the Force of carnal Reaſon,
But indefatigable teazing;
With Vollies of eternal Babble,
And Clamour, more unanſwerable.
For though his *Topics*, frail and weak,
Cou'd ne'er amount above a Freak,
He ſtill maintain'd 'em, like his Faults,
Againſt the deſp'rateſt Aſſaults;
And back'd their feeble Want of Senſe,
With greater Heat and Confidence.
As Bones of *Hectors*, when they differ,
The more they're *cudgel'd*, grow the *ſtiffer*.
Yet when his Profit moderated,
The Fury of his Heat abated;
For nothing but his Intereſt
Cou'd lay his Devil of Conteſt:
It was his *Choice*, or *Chance*, or *Curſe*,
T' eſpouſe the Cauſe, for *bett'r or worſe*,
And with his worldly Goods and Wit,
And *Soul*, and *Body*, worſhipp'd it:

℣. 448. *But up he ſtarted to picqueer.*] "*Pickeer*, or *Skirmiſh*, "as Light-Horſemen do, before the main Battle begins." *Baily.*

℣. 469, 470. *And with his Worldly Goods and Wit,—And Soul, and Body, worſhipp'd it.*] Alluding to the Words in the Office of Matrimony, *With my Body I thee worſhip, and with all my worldly Goods I thee endow.*

But when he found the ſullen *Trapes*,
Poſſeſs'd with th' *Devil*, *Worms*, and *Claps*;
The *Trojan Mare* in Foal with *Greeks*,
Not half ſo full of *Jadiſh Tricks*,
Though ſqueamiſh in her outward Woman,
As looſe and rampant as *Dol Common*:
He ſtill reſolv'd to mend the Matter,
T' adhere and cleave the obſtinater:
And ſtill the ſkittiſher and looſer
Her Freaks appear'd, to ſit the cloſer.
For *Fools are ſtubborn in their Way*,
As Coins are harden'd by th' Allay:

℣. 473. *The* Trojan *Mare in Foal with* Greeks.] * After the *Grecians* had ſpent ten Years in the Siege of *Troy* without the leaſt Proſpect of Succeſs, they bethought of a Stratagem, and made a wooden Horſe capable of containing a conſiderable Number of armed Men; this they filled with the Choiceſt of their Army, and then pretended to raiſe the Siege; upon which the credulous *Trojans* made a Breach in the Walls of the City to bring in this fatal Plunder; but when it was brought in, the incloſed Heroes ſoon appeared, and ſurprizing the City, the reſt entered in at the Breach." Vide *Dict. Cretenſ. de Bello Trojano*, lib. 5. p. 199, 200. edit. *Baſil* 1548. *Chaucer*'s *Squire*'s *Tale*, fol. 23. edit. 1602.

℣. 476. *As looſe and rampant as* Dol Common.] *Dol Common* was Collegue to *Subtle* the *Alchymiſt*, and *Face* the Houſe-keeper, in *Ben Johnſon*'s Play call'd the *Alchymiſt*, (Works, folio 1641. vol. 1. p. 326, *&c.*) and a great *Strumpet*.

Rampant (as well as *Romps*) comes probably from *Arompo*, which is an *Animal*, that is a *Man-Eater* in *South-Guinea*. See *Churchill*'s *Voyages and Travels*, vol. 5. p. 214. And *Plain Dealer*, vol. 2. N° 76. p. 160.

℣. 282. *As Coins are harden'd by th' Allay.*] The more Copper a Silver Coin contains, the harder it is; and for that Reaſon, Plate-Silver, which contains one Part of Copper to twenty-four Parts of Silver, is harder than the *Coppel Silver*, which contains but a Quarter of a Part of Copper, to twenty-four Parts of Silver, (See *Lemery*'s *Chymiſtry*, 3d edit. p. 92.) The Silver with ſo ſmall an Allay, was probably, what *Alſenius*, the *Civilian*, interpreted the Money to be, which the *Carthaginians* agreed to pay the *Romans*; *Certum pondus Argenti. Puri Puti.* (Vide *Aul. Gellii Noct. Attic.* lib. 6. cap. 5.)

℣. 485,

And Obſtinacy's ne'er ſo ſtiff,
As when 'tis in a wrong Belief.
These two, with others, being met,
And cloſe in Conſultation ſet;
After a diſcontented Pauſe,
And not without ſufficient Cauſe,
The Orator we nam'd of late,
Leſs troubled with the Pangs of State,
Than with his own Impatience,
To give himſelf firſt Audience,
After he had a While look'd wiſe,
At laſt broke Silence, and the *Ice*.
Quoth he, there's nothing makes me doubt
Our laſt Out-goings brought about,
More than to ſee the Characters
Of real Jealouſies and Fears
Not feign'd, as once, but ſadly horrid,
Scor'd upon ev'ry Member's Forehead:
Who, 'cauſe the Clouds are drawn together,
And threaten ſudden Change of Weather,
Feel Pangs and Aches of State-turns,
And Revolutions in their Corns:
And, ſince our Workings-out are croſs'd,
Throw up the Cauſe before 'tis loſt.

ỳ. 485, 486. *These two, with others, being met,—And close in Consultation set.*] This *Cabal* was held at *White-Hall*, at the very Time that General *Monk* was dining with the City of *London*: I heartily wiſh the Poet had introduced the worthy Sir *Hudibras* into this Grand Aſſembly: His Preſence would have continued an Uniformity in this Poem, and been very pleaſing to the *Spectator*. His natural Propenſion to Loquacity would certainly have exerted itſelf on ſo important an Occaſion; and his *Rhetoric* and *Jargon*, would not have been leſs *politic* or *entertaining*, than that of the two *Orators* here characteriz'd. (Mr. *B.*)

Was it to run away, we meant,
When, taking of the Covenant,
The lameſt Cripples of the Brothers
Took Oaths, to run before all others;
But in their own Senſe, only ſwore
To ſtrive to run away before;
And now would prove, that Words and Oath
Engage us to renounce them both?
'Tis true, the Cauſe is in the Lurch,
Between a Right, and Mungrel-Church:
The *Preſbyter* and *Independent*,
That ſtickle which ſhall make an End on't,
As 'twas made out to us the laſt
Expedient,——(I mean *Marg'ret*'s Faſt)

℣. 520. *I mean* Marg'ret's *Faſt.*] In thoſe Times, the Word *Saint* was not permitted to be given to any, but the Friends to the Rebellion: and the Churches which were called *Saint Margaret's, Saint Clement's, Saint Martin's, Saint Andrew's,* they called *Margaret's, Clement's, Andrew's,* (Mr. *B.*)

Some of their Forefathers amongſt the Diſciplinarians, ſuch as *Penry*, the Author of *Martin Mar Prelate*, inſtead of *Saints*, ſtiled ſome of the Apoſtles, and the *Virgin Mary*, in Deriſion, *Sirs*; as, *Sir Peter, Sir Paul, Sir Mary.* (See Biſhop *Cowper*'s Preface to his *Admonition to the People of* England.)

The Faſt referred to, might be either that appointed upon *Oliver Cromwell*'s Death, to be held *September* 10, 1658, (*Mercurius Politicus*, num. 433. p. 823) or that appointed by *Richard Cromwell*, and his Council, *September* 24, to be held the 13th of *October* following: *Mercurius Politius*, num. 435. p. 880. Or that appointed *December* 17 for the 29th. *Mercurius Politicus*, num. 546. p. 84.

Let their Prieſts prate and pray.
By Order, and at Margaret's *keep*
An humiliation Day.
(*Mercurius Pragmaticus*, num. 4. *April* 25, 1648.)

These Faſts during the Uſurpation were not ſo frequent as before: 'Tis obſerved by Mr. *Foulis*, (*Hiſtory of the wicked Plots of the pretended Saints*, p. 215.) "That at the Beginning of the "Wars, a public monthly Faſt was appointed for the laſt *Wed-*"*neſday* of every Month; but no ſooner had they got the King

"upon

When Providence had been ſuborn'd,
What Anſwer was to be return'd.
Elſe why ſhould Tumults fright us now,
We have ſo many Times gone through?
And underſtand as well to tame,
As when they ſerve our Turns, t' inflame.
Have prov'd how inconſiderable
Are all Engagements of the Rabble,

" upon the Scaffold, and the Nation fully ſecur'd to the Rump's " Intereſt, but they thought it needleſs to abuſe, and gull the " People, with a Multitude of Prayers and Sermons——and ſo " by a particular Act of their Worſhips (*April* 23, 1649.) null'd " the *Proclamation* for the obſervation of the former: All which " verifieth the old Verſes.

The Devil was ſick, the Devil a Monk would be;
The Devil was well, the Devil a Monk was he.

George Fox, the Father of the *Quakers*, obſerves upon their *Faſts* in general, (*Journal*, p. 194. 294) " That both in the " Time of the *Long Parliament*. and of the *Protector* ſo called, " and of the *Committee of Safety*, when they proclaimed Faſts, " they were commonly like *Jezebels*, and there was ſome Miſ- " chief to be done." Their Faſtings were mere outſide Show, and Mockery: And in ſome Reſpects, they were like the Holy Maid mentioned by *John Taylor* the Water-Poet, (ſee his *Jack a Lent*, Works, p. 114. And an Account likewiſe of the *Old Wife of the pretended Saints*, p. 215. from the *Beehive of the Romiſh Church*, fol. 23.) " That enjoin'd herſelf to abſtain four Days " from any Meat whatſoever; and being lock'd up cloſe in a " Room ſhe had nothing but her two Books to feed upon: But " the two Books were two painted Boxes, made in the Form of " great Bibles, with Claſps and Boſſes, the Inſides not having one " Word of God in them —— But the one was fill'd with Sweet- " meats, and the other with Wine; upon which this *De-* " *vout Votary* did *faſt* with zealous Meditation, eating up the " Contents of one Book, and drinking as contentedly the other." Vide Miraculum Fratris Jejunnatis——*Faſcicul.* Rer. *expetendar.* & *fugiendar.* p. 522.

℣. 521. *When Providence had been ſuborn'd.*] Alluding to the Impudence of thoſe pretended Saints, who frequently directed God Almighty, what Anſwers he ſhould return to their Prayers. Mr. *Simeon Aſh* was called, THE GOD-CHALLENGER. *Letter ſent to* London *from a Spy to* Oxford, 1643. p. 4.

Whoſe Frenzies muſt be reconcil'd,
With *Drums*, and *Rattles*, like a Child;
But never prov'd ſo proſperous,
As when they were led on by us:
For all our ſcouring of Religion
Began with Tumults and Sedition:
When Hurricanes of fierce Commotion,
Became ſtrong Motives to Devotion:
(As carnal Seamen, in a Storm,
Turn pious Converts, and reform)
When ruſty Weapons, with chalk'd *Edges*,
Maintain'd our feeble Priviledges,
And Brown-Bills, levy'd in the City,
Made Bills to paſs the *Grand Committee*:

℣. 537, 538. *As carnal Seamen, in a Storm,—Turn pious Converts, and reform.*] The Cowardice of Sailors in a Storm, is humorouſly expoſed by *Rabelais*, in the Character of *Panurge*, (Works, book 4. chap. 18. p. 78, *&c.*) "Murther! This Wave "will ſweep us away. Alas! the *Mizzen-Sail*'s ſplit; the Gal- "lery's waſh'd away; the Maſts are ſprung; the Main Top- "Maſt Head drives into the Sea; the Keel is up to the Sun: "Our Shrouds are almoſt all broke and blown away. Alas! "alas! Who ſhall have this Wreck? Friend, lend me here be- "hind you one of theſe Whales: Your Lanthorn is fallen, my "Lads. Alas! don't let go the Main Tack, nor the *Bowlin*. "I hear the Block crack; is it broke? For the Lord's Sake, let "us ſave the Hull, and let all the Rigging be d——d—— Look "to the Needle of your Compaſs, I beſeech you, good Sir "*Aſtrophel*, and tell us, if you can, whence comes this Storm? "My Heart's ſunk down below my Midriff——By my Troth I "am in a ſad Fright——I am loſt for ever—— I conſkite my- "ſelf for mere Madneſs and Fear ——I am drowned, I am gone, "good People, I am drowned." See *Shakeſpare*'s *Tempeſt*, act. 1. *Tatler*, N° 111. Of the *Atheiſt* in *a Storm*. *Amb's Ace*, Sir *Roger L'Eſtrange*'s *Fables*, part. 2. fab. 115.

℣. 539. *When ruſty Weapons, with chalk'd Edges.*] To fight with *ruſty*, or *poiſon'd Weapons* was againſt the Law of Arms: So when the Citizens uſed the former, they *chalk'd* the *Edges*. (Mr. *W.*) See *Hamlet*, *Shakeſpear*'s Plays, vol. 7. p. 342.

℣. 544.

When *Zeal*, with aged Clubs and Gleaves,
Gave Chaſe to *Rochets*, and *White Sleeves*,
And made the *Church*, and *State*, and *Laws*,
Submit t' *Old Iron*, and the *Cauſe*.
And as we thriv'd by *Tumults* then,
So might we better now agen,
If we knew how, as then we did,
To uſe them rightly in our Need.
Tumults, by which the Mutinous,
Betray themſelves inſtead of us;
The hollow-hearted, diſaffected,
And cloſe malignant are detected:
Who lay their Lives and Fortunes down,
For Pledges to ſecure our own;
And freely ſacrifice their Ears
T' appeaſe our Jealouſies and Fears.
And yet for all theſe Providences
W' are offer'd, if we had our Senſes;
We idly ſit like ſtupid Blockheads,
Our Hands committed to our Pockets;
And nothing but our Tongues at large,
To get the Wretches a Diſcharge.
Like Men condemn'd to Thunder-Bolts,
Who, e're the Blow, become mere Dolts:

ỳ. 544. *Gave Chaſe to Rochets, and white Sleeves.*] Alluding to the Inſults of the *Mob* upon the *Biſhops* in thoſe Times. Lord *Clarendon* informs us, (*Hiſtory of the Rebellion*, vol. 1. p. 266.) "That the *Mob* laid Hands upon the Archbiſhop of *York*, going "to the Houſe of Peers, in that Manner, that if he had not "been ſeaſonably reſcu'd, 'twas believed, they would have mur-"der'd him: So that all the Biſhops, and many Members of "both Houſes withdrew themſelves from attending, from a real "Apprehenſion of endangering their Lives." See *French Report*. *Loyal Songs*, reprinted, 1731. vol. 1. N° 11. p. 25. See the Word *Rochets* explained, *Wheatley*'s *Rational Illuſtration*.

ỳ. 565, 566. *Like Men condemn'd to Thunder-Bolts, — Who e're the Blow, become mere Dolts.*] *Viz.* Soldiers condemned to be ſhot.

Quos

Or Fools beſotted with their Crimes,
That know not how to ſhift betimes.
And neither have the Hearts to ſtay,
Nor Wit enough to run away:
Who, if we cou'd reſolve on either,
Might ſtand or fall at leaſt together;
No mean or trivial Solaces
To Partners in extreme Diſtreſs;
Who uſe to leſſen their Deſpairs,
By parting them int' equal Shares;
As if the more they were to bear,
They felt the Weight the eaſier:
And ev'ry one the gentler hung,
The more he took his Turn among.
But 'tis not come to that, as yet,
If we had Courage left, or Wit:
Who, when our Fate can be no worſe,
Are fitted for the braveſt Courſe;
Have time to rally, and prepare
Our laſt and beſt Defence, *Deſpair*:
Deſpair, by which the gallant'ſt Feats,
Have been atchiev'd in greateſt Straits,
And horrid'ſt Dangers ſafely wav'd,
By being couragiouſly out-brav'd;
As Wounds by wider Wounds are heal'd,
And Poiſons by themſelves expell'd:

Quos perdere vult *Jupiter*, hos prius dementat.
This has happen'd to ſome Men from leſs affecting Circumſtances. The famous *Italian* Poet *Taſſo* being impriſoned by Order of the Duke of *Ferrara*, for a Challenge given in his Palace, upon which a Duel enſued; was in his Confinement, dejected with ſo deep a Melancholy, that it terminated in a Stupidity, *Mr.* Fenton's *Obſervations on* Waller's *Poems*, 4to p. 18. See another Inſtance, of an innocent Curate, by Miſtake taken up by the Inquiſition in *Italy*, *Baker*'s *Hiſtory of the Inquiſition*, p. 332.

℣. 592. *And Poiſons by themſelves expell'd.*] See *Annotations on Religio*

And ſo they might be now agen,
If we were, what we ſhou'd be, *Men*;
And not ſo dully deſperate,
To ſide againſt ourſelves with Fate:
As Criminals condemn'd to ſuffer,
Are blinded firſt, and then turn'd over.
This comes of breaking Covenants,
And ſetting up Exauns of Saints,
That fine, like Aldermen, for Grace,
To be excus'd the Efficace.
For ſpiritual Men are too tranſcendent,
That mount their Banks, for Independent,
To hang like *Mahomet*, in th' Air,
Or St. *Ignatius*, at his Prayer.

Religio Medici, 1672, p. 113. Dr. *Derham*'s *Phyſico Theology*, book 2. chap. 6 p. 56, 57. 7th edit.

℣. 600. *And ſetting up Exauns of Saints.*] This is falſe printed, it ſhould be written *Exemts*, or *Exempts*, which is a *French* Word pronounced *Exauns*. (Mr. *D.*) *Exempt* des Guardes du Corps: an *Exempt*, a Life-Guard, free from Duty. *Boyer*'s *French Dictionary*.

℣. 601. *That fine like Aldermen for Grace.*] Formerly (whether it be ſo ſtill in *London* I know not) when a Man fined for Alderman, he commonly had the Title, and was call'd, Mr. Alderman, though he ſat not on the Bench. Theſe *Fanatics*, if they were generous to the *Holder-forth*, and duly paid him a good Fine, receiv'd Grace, and became *Saints* by that Means, though their Lives were very wicked. (Dr. *B.*)

℣. 605. *To hang like* Mahomet *in th' Air.*] "Travellers have "told us of two *Magnets*, that are placed one of them in the "Roof, and the other on the Floor of *Mahomet*'s Burying place "at *Mecca*; and by that Means (ſay they) pull the Impoſtor's "iron Coffin with ſuch an equal Attraction, that it hangs in the "Air between both of them." (*Spectator*, N° 191.) They miſtake the Place of his Burial, for I think both Dr. *Prideaux*, and Mr. *Reland* agree in this Particular, that he was buried at *Medina*, where he died; and under the Bed where he died; as appears from *Abul-Feda* his Contemporary. *Sepultus eſt ſub lecto in quo mortuus eſt*; *Tumulum* ei effodit *Abu-Talha Al. Anſarius.* (*Iſmael Abul Feda de Vita Mohammedis*, edit. *Oxon.* 1723. per *Jo. Gagnier*, p. 141.) Not. *Gagnier*. Idem vir Cl. *Pocockius*. Ibid. noſtrorum hominum de ſepulchro *Mohammedis* ignorantiam,

merit)

By pure Geometry, and hate
Dependence, upon Church or State:
Diſdain the Pedantry o' th' Letter,
And ſince Obedience is better
(The *Scripture* ſays) than Sacrifice,
Preſume the leſs on't, will ſuffice;
And ſcorn to have the moderat'ſt Stints
Preſcrib'd their peremptory Hints,
Or any Opinion, true or falſe,
Declar'd as ſuch, in *Doctrinals:*
But left at large to make their beſt on,
Without b'ing call'd t' Account, or Queſtion.
Interpret all the Spleen reveals,
As *Whittington* explain'd the Bells;

merito perſtringit his Verbis. *Unde igitur nobis Mohammedes Ciſtâ Ferreâ incluſus; & magnetum vi in aere pendulus? Hæc cum Mohammediſtis recitantur, riſu exploduntur, ut noſtrorum, in ipſorum rebus, inſcitiæ argumentum.* See *Le Blanc*'s *Travels*, part 1. chap. 4 p. 13. and the Report of the Coffin's been ſwallow'd up by the Opening of the Pavement of the Temple. *Turkiſh-Spy*, vol. 4. book 4. letter 2.

℣. 606. *Or St.* Ignatius, *at his Prayer.*] * The Legend ſays of *Ignatius Loyola*, that his Zeal and Devotion tranſported him ſo, that at his Prayers he has been ſeen to be raiſed from the Ground for ſome conſiderable Time together." Vide *Maffei Vit. Ignatii*, lib. 1. cap. 7. p. 297, 298. edit *Colon. Agrippin.* 1590. Mr. *Henry Wharton*'s Tract, intitled, *The Enthuſiaſm of the Church of* Rome, *demonſtrated, in ſome Obſervations upon the Life of* Ignatius Loyola, *London*, 1688. p. 69, &c.

℣. 609. *Diſdain the Pedantry o' th' Letter.*] See Note, part 2. cant 2. ℣. 211.

℣. 620. *As* Whittington *explain'd the Bells.*] Referring to the old *Ballad*, in which are the following Lines.

So from the Merchant Man
Whittington *ſecretly*
Towards his Country ran,
To purchaſe Liberty.
But as he went along
In a fair Summer's Morn,
London *Bells ſweetly rung,*
Whittington *back return.*

Evermore

And bid them ſelves, turn back agen
Lord May'rs of *New Jeruſalem.*
But look ſo big, and over-grown,
They ſcorn their Edifiers t' own,
Who taught them all their *ſprinkling Leſſons,*
Their Tones, and ſanctify'd Expreſſions;
Beſtow'd their Gifts upon a Saint,
Like Charity, on thoſe that want;
And learn'd th' *Apocryphal Bigots,*
T' inſpire themſelves with *Short-hand Notes;*

Evermore ſounding ſo;
Turn again Whittington;
For thou in Time ſhall grow
Lord Mayor of London:
And to the City's Praiſe,
Sir Richard Whittington
Came to be in his Days
Thrice Mayor of London. (Four Times, *Weever*'s *Fun. Mon.*) See a full Account of him, and his great Benefactions, (*Stow*'s *Survey of* London, 4to. 1599. *Weever*'s *Ancient Funeral Monuments*, p. 434. *Baker*'s *Chronicle*, edit. 1670. p. 169. *Echard*'s *Hiſtory of* England, vol. 1. p. 434. *Rapin*'s *Hiſtory*, folio edit. vol. 1. p. 504. Famous and remarkable Hiſtory of Sir *Richard Whittington*, thrice Lord Mayor of *London*, written by *T. H.* Vulgaria vol. 3. N° 12. Bibliothec. Pepyſian.)

The *Tatler* obſerves, (N°. 78.) "That Alderman *Whittington* "began the World with a *Cat*, and died worth 350 Thouſand "Pounds, which he left to his only Daughter three Years after "his Mayoralty." And the Author of *A Tale of a Tub*, merrily obſerves, upon the Story of *Whittington* and his *Cat*, "That it "is the Work of that myſterious *Rabbi, Jehuda Hannaſi*, con-"taining a Defence of the *Gemara* of the *Jeruſalem Miſna*, and "it's juſt Preference to that of *Babylon*, contrary to the vulgar "Opinion." (*Introduction*, p. 49.)

ỳ. 629. *And learn'd th' Apocryphal Bigots.*] Their Bigotry againſt the *Apocrypha* was ſo remarkable, that even the moſt learned amongſt them, when Opportunity offer'd, had a Fling at it: And amongſt the reſt, the learned Dr *Lightfoot*. (then Member of the Aſſembly of Divines) "Thus ſweetly and nearly (ſays he) "ſtand the *Two Teſtaments* joyn'd together, and thus divinely "would they kiſs each other, but that the *wretched Apocrypha* "does thruſt in between; like the two *Cherubims* betwixt the "Temple Oracle, they would touch each other, the End of

For which they ſcorn and hate them, worſe
Than Dogs and Cats do Sow-gelders.

" the Law with the Beginning of the Goſpel, did not this " *Patchery* of human Inventions divorce them aſunder. " (*Lightfoot*'s *Laſt Sermon before the Commons*, March 9. 1643. call'd *Elias Redivivus*, p. 5. *Cent. of Eminent Presbyterian Preachers*, p. 87.) This Prejudice of theirs is humourouſly banter'd by Sir *Roger L'Eſtrange*. (See *Fable*, intitled, *A Wonderful Antipathy*, 2d part. fab. 241.) He tells us of a Lady, that had undoubtedly been choked with a Piece of an *Apple-tart*, if her next Neighbour at the Table had not dextrouſly got it out of her Throat.—She was a tender-conſcienc'd Creature, and the Tart, it ſeems, was *bottom'd* with a Piece of the *Apocrypha*; and her Antipathy to that Kind of Trade, would have been as much as her Life was worth, if ſhe had not been ſeaſonably reliev'd.

℣. 630. *T' inſpire themſelves with Short-hand Notes,*]

And his Way to get all this
Is mere Diſſimulation,
No factious Lecture does he miſs,
And 'ſcapes no Schiſm that's in Faſhion;
But with ſhort Hair and ſhining Shoes,
He with two Pens and Note-Book goes,
And winks, and writes at random;
Then with ſhort Meal and tedious Grace,
In a loud Tone, and publick Place,
Sings Wiſdom's *Hymns, that trot and pace,*
As if Goliah *ſcann'd 'um.*

The Reformation. Collection of Loyal Songs, reprinted 1731, vol. 1. N° 65. St. 7.

This Practice is likewiſe banter'd by the Author of *A Satyr againſt Hypocrites.*

There Will. *writes ſhort-hand with a Pen of Braſs;*
O, how he's wondred at by many an Aſs!
That ſee him ſhake ſo faſt his warty Fiſt,
As if he'd write the Sermon 'fore the Prieſt
Has ſpoke it,——————— p. 5.
Stand up Good Middle Iſle Folks, and give Room,
See where the Mothers, and the Daughters come:
Behind, the Servants looking all like Martyrs,
With Bibles in Pluſh Jerkins, and Blue Garters;
The Silver Inkhorn, and the Writing Book,
In which I wiſh no Friend of mine to look;
Leſt he be croſs'd, and bleſt with all the Charms,
That can procure him Aid from Conjurers Harms.
Id. Ib. p. 8.

But

For who firſt bred them up to pray,
And teach, the *Houſe of Commons* Way?
Where had they all their gifted Phraſes,
But from our *Calamies* and *Caſes?*
Without whoſe Sprin'kling a d Sowing,
Who e'er had heard of *Nye*, or *Owen?*
Their *Diſpenſations* had been ſtifled,
But for our *Adoniram Byfield:*

But they that did not mind the doleful Paſſion,
Follow'd their Buſineſs on another Faſhion:
For all did write, the Elders and the Novice;
Methought the Church look'd like the Six Clerks Office. Iibid. 17.

℣. 636. *But from our* Calamies *and* Caſes.] *Calamy* and *Caſe* where chief Men among the *Presbyterians*, as *Owen* and *Nye* were amongſt the *Independents.* (Dr. *B.*)

Sir *John Birkenhead* (ſee *Paul's Church-yard*, cent. 3. claſs 10. ſect. 21.) makes it a Query, "Whether *Calamy* and *Caſe* were "not able to fire the *Dutch Armada*, with the Breath of their "Noſtrils, and the Aſſiſtance of *Oliver*'s Burning-glaſs, (his Noſe) "from the Top of *Paul*'s Steeple, and ſave the Watermen the "Danger of a Sea Fight." (See a further Account, *Impartial Examination of Mr.* Neal's 3d vol. *of the Hiſtory of the Puritans*, p. 172. Margin.)

'Tis obſerv'd of Mr. *Edmund Calamy*, (in a Tract, intitled, *The Arraignment of Perſecution*, p. 16.) "That he was a Man "newly metamorphoſed, by a Figure which *Rhetoricians* call "*Metonymia Beneficii*, from *Epiſcopacy* to *Presbytery.*" And in another, intitled, *A Looking-glaſs for Schiſmaticks*, 1725. p. 88.) "That when the Biſhops did bear Rule, he was highly conform-"able in wearing the Surplice and Tippet, reading the Service "at the High Altar, bowing at the Name of *Jeſus*, and ſo zea-"lous an Obſerver of Times and Seaſons, that being ſick and "weak on *Chriſtmas-Day*, with much Difficulty he got into the "Pulpit, declaring himſelf there to this Purpoſe: *That he* "*thought himſelf in Conſcience bound to preach that Day, leſt the* "*Stones of the Streets ſhould cry againſt him.*" And yet upon a Turn of the Times, in a *Faſt Sermon* upon *Chriſtmas-Day*, 1644. (p. 41.) he uſed the following Words. "This Year, God, by "his Providence, has buried this Feaſt in a Faſt, and I hope it "will never riſe again."

℣. 640. *But for our* Adoniram Byfield.] He was a broken Apothecary, a zealous Covenanter, one of the Scribes to the Aſſembly of Divines; and no Doubt for his great Zeal and Pains-taking in his Office, he had the Profit of printing the *Directory*,

And had they not begun the War,
Th' had ne'er been *Sainted* as they are:
For *Saints* in Peace degenerate,
And dwindle down to Reprobate;
Their *Zeal* corrupts, like ſtanding Water,
In th' Intervals of *War* and *Slaughter*;
Abates the Sharpneſs of its Edge,
Without the Pow'r of Sacriledge.
And though they've Tricks to caſt their Sins,
As eaſy as Serpents do their Skins,
That in a While grow out agen,
In Peace they turn mere carnal Men,

the Copy whereof was ſold for 400*l.* though, when printed, the Price was but Three-pence. 'Tis query'd by Sir *John Birkenhead* (*Paul*'s *Church-yard*, cent. 1. claſſ. 4. ſect. 91.) "Whether "the Stationer, who gave 400*l.* for the *Directory*, was curſed "with Bell and Candle, as well as Book? *Overton* (*Arraign-*"*ment of Perſecution*, p. 39.) ſays, He gave 450*l.* for it."

This *Byfield* was Father to the late celebrated Dr. *Byfield*, the *Sal Volatile Doctor*. Mr. *Cleveland*, in his *Hue and Cry after Sir* John Preſbyter, has the following Lines upon him.

If you meet any that do thus attire them,
Stop them, they are the Tribe of Adoniram.

℣. 648. *Without the Power of Sacriledge.*] 'Tis an Obſervation made by many Writers upon the *Aſſembly of Divines*, That in their Annotations upon the Bible, they cautiouſly avoid ſpeaking upon the Subject of Sacrilege.

℣. 650. *As eaſy as Serpents do their Skins.*] To this *Virgil* alludes, *Æneid.* 2. 471, &c.

Qualis ubi in lucem coluber mala gramina paſtus, &c.
So ſhines, renew'd in Youth, the creſted Snake,
Who ſlept the Winter in a thorny Brake;
And caſting off his Skin, when Spring returns,
Now looks aloft, and with new Glory burns.
Mr. *Dryden.*

And in another Place, *Georgic.* lib. 3. 438, 439.

Cum poſitis novus exuviis nitiduſque juventa
Volvitur.

Lucretius ſpeaks to the ſame Purpoſe, *De Rerum Naturâ*, lib. 3. 613, 614.

Sed

And from the moſt refin'd of Saints,
As naturally grow Miſcreants,
As Barnacles turn *Soland* Geeſe
In th' Iſlands of the *Orcades*.

Sed magis ire foras, veſtemque relinquere, ut anguis
Gauderet prælonga ſenex.———————
As Snakes, when e'er the circling Year returns,
Rejoice to caſt their Skins, or Deer their Horns.
Mr. *Creech.*

And ſo does Mr. *Spenſer*, *Fairy Queen*, book 4. canto 3. St. 29. vol. 3. p. 582.

Like as a Snake, whom weary Winter's Teen [*Sorrow*]
Hath worn to Nought, now feeling Summer's Might
Caſts off his Skin, and freſhly doth him dight. [*dreſs*]

See Lord *Bacon*'s *Natural Hiſtory*, cent. 8. p. 154. *Shakeſpear*'s *Midſummer Night's Dream*, *Works*, vol. 1. p. 99. Dr. *Derham*'s *Phyſico-Theology*, book 9. chap. 1. p. 398. 7th edit.

℣. 655. *As Barnacles turn* Soland *Geeſe.*] It is ſaid, That in the *Orcades* of *Scotland*, there are Trees which bear theſe *Barnacles*, which dropping into the Water, become *Soland* Geeſe.

To this Opinion *Du Bartas* alludes, (*Divine Weeks*, p. 228.)

So Slow Bootes underneath him ſees,
In th' Icy Iſles, thoſe Goſlings hatch'd of Trees;
Whoſe fruitful Leaves falling into the Water,
Are turn'd, they ſay, to living Fowls ſoon after:
So rotten Sides of broken Ships do change
To Barnacles; O Tranſformation ſtrange!
'Twas firſt a green Tree, then a gallant Hull;
Lately a Muſhrum, then a flying Gull.

Dr. *Turner*, an *Engliſhman*, gave in to this Opinion, as *Wierus* obſerves, (*de præſtigiis Dæmonum*, lib. 3. cap. 24.) and of later Years, Sir *Robert Moray*, who, in his *Relation concerning Barnacles*, (*Philoſophical Tranſactions*, vol. 11. num. 137. p. 925, 926.) gives the following Account. "Theſe Shells hang at the Tree "by a Neck longer than the Shell; of a Kind of filmy Sub- "ſtance, round and hollow, and creaſed, not unlike the Wind- "pipe of a Chicken; ſpreading out broadeſt where it is faſtened "to the Tree, from which it ſeems to draw and convey the "Matter, which ſerves for the Growth and Vegetation of the "Shell, and the little Bird within it.

"This Bird in every Shell that I opened, as well the leaſt as "the biggeſt, I found ſo curiouſly and completely form'd, that "there appear'd nothing wanting as to the external Parts for making "up a perfect *Sea-Fowl*; every little Part appearing ſo diſtinctly, "that the whole look'd like a large Bird ſeen through a Con-

Their *Diſpenſation*'s but a Ticket,
For their conforming to the Wicked;
With whom the greateſt Difference
Lies more in Words, and Shew, than Senſe.

" cave, or diminiſhing Glaſs, the Colour and Feature being every " where ſo clear and neat. The little Bill like that of a " Gooſe, the Eyes mark'd, the Head, Neck, Breaſt and Wings, " Tail and Feet form'd, the Feathers every where perfectly " ſhaped, and blackiſh colour'd, and the Feet like thoſe of other " Water-Fowl to the beſt of my Remembrance: all being dead " and dry, I did not look after the inward Parts of them; but " having nipt off, and broken a great many of them, I carry'd " about twenty or twenty-four away with me: The biggeſt I " found upon the Tree was about the Size of the Figure here re- " preſenting them; nor did I ever ſee any of the little Birds a- " live, nor met with any body that did; only ſome credible " Perſons have aſſured me, they have ſeen ſome as big as their " Fiſt." (See a further Account of the *Scotch* Barnacle, and the *French Macreuſe* of the *Duck Kind*. *Philoſophical Tranſactions*, vol. 15. num. 172. p. 1036.)

Mr. *Cleveland* from this Tradition has rais'd a pungent Satire againſt the *Scots*.

——— *A Voider for the Nonce,*
I wrong the Devil, ſhou'd I pick their Bones;
That Diſh is his, for when the Scots *deceaſe,*
Hell like their Nation, feeds on Barnacles.
A Scot, *when from the Gallow Tree got looſe,*
Drops into Styx, and turns a Soland *Gooſe.*

My Friend, the Reverend Mr. *William Smith*, of *Bedford*, obſerves: that it is a Fact well known in all Fens, that the wild Geeſe and Ducks forſake them in laying Time; going away to the uninhabited (or very little frequented) Iſles in *Scotland*, in order to propagate their ſeveral Kinds with greater Safety: their young ones as ſoon as hatch'd are naturally led by them into Creeks and Ponds, and this (he imagines) gave Riſe to the old vulgar Error, that Geeſe ſpring from *Barnacles*. " I have for- " merly (ſays he) upon *Ulls-Water* (which is ſeven Miles long, " one Mile broad, and about twenty Fathom deep, and parts " *Weſtmoreland* from *Cumberland*) ſeen many Thouſands of them " together, with their new Broods in the Month of *October*, in " a calm and ſerene Day, reſting (as it were) in their Travels to " the more ſouthern Parts of *Great Britain*: And give me Leave " to add, that one Mr. *Drummond*, in a Poem of his, call'd *Po-* " *lemo-Middinia*, intitles the rocky Iſland of *Baſs*, *Baſſa Solgoſt-* " *fera* (p. 2. edit. 1691. *Oxon.* 4to.) Captain *Tſlezer*, in his " fine

For as the *Pope*, that keeps the Gate
Of Heaven, wears three Crowns of State;
So he that keeps the Gate of Hell,
Proud *Cerberus*, wears three Heads as well:

" fine Cuts of *Scotland*, exhibits an exceeding beautiful Proſpect " of the ſaid Iſland, with the wild Fowls flying over, or ſwim- " ming all around. I had almoſt forgot to tell you, that almoſt " all the *Drakes* ſtay behind in *Deping-Fen* in *Lincolnſhire*."

John Major (an ancient *Scotch* Hiſtorian, De Reb. Geſt. *Scotor.* lib. 1. fol. 10. edit. 1521.) ſeems to confirm this in ſome Reſpects. Hæ *anates*, aut hi *anſeres* in vere, turmatim a meridie ad *Rupem Bas* quotannis veniunt, & rupem duobus vel tribus diebus circumvolitant: Quo in tempore rupem inhabitantes nullum tumultum faciunt; tunc nidificare incipiunt, & tota æſtate manent, & piſcibus vivunt.——

(See a further Account, Biſhop *Gibſon*'s *Camden*, vol. 2. col. 1184. Biſhop *Hall*'s *Meditations*, &c. 1615. p. 72. Sir *Thomas Browne*'s *Vulgar Errors*, book 3. chap. 28.)

℣. 661, 662. *For as the Pope, that keeps the Gate — Of Heaven——————*] St. *Peter* is by *Popiſh* Writers, called *Janitor Eccleſiæ*. (Vide *Sanderi*, lib. de *Clave David.* chap. 1. p. 10. edit. *Wiceburgi*. 1592. *Princip. Fidei Doctrinal. Demonſtrat.* a *Tho. Stapletono* cont. 2. lib. 6. cap. 6. p. 216. *Pariſiis*, 1579.) Mr. *Laurence Howel* obſerves, (*Hiſtory of the Pontificate*, p. 17.) " That an Epiſtle aſcribed to Pope *Calixtus*, probably " gave Occaſion to that idle Fable of Saint *Peter*'s being the " *Porter of Heaven*. For the Author of it, exciting People to " ſeveral *Chriſtian* Duties, promiſes them the Reward of eternal " Glory by Jeſus Chriſt, and that Saint *Peter ſhould open to them* " *the Gates of Glory*: Theſe (ſays he) are mere Dreams of old " Women, to make Saint *Peter*, *Porter of Heaven*; as if the " Gates of it were not committed to all Paſtors of the Church, " with Saint *Peter*." (See the *Tale of* Sixtus Quintus, Sir *Francis Bacon*'s *Apothegms*, N° 110. *Reſuſcitatio*, p. 237.)

Funebre autem ſacrum faciunt pro defunctis (*Græci*, & *Rutheni*) quod ii ſuffragiis tolerabiliorem animabus locum impetrari ſperant, ubi facilius extremum diem judicii expectare poſſunt: Etiam cum aliquis magnæ authoritatis vir moritur; tunc *Metropolitanus*, ſive Epiſcopus Epiſtolam ad Sanctum *Petrum* ſcribit, ſigillo ſuo, & manus ſubſcriptione munitam, quam ſuper pectus defuncti ponit, dans teſtimonium de bonis, piiſque operibus ejus, utique in cœlum facilius poſt diem judicii admitteretur, & *Chriſtianæ Religionis Catholicæ* agnoſcatur, ſubſcribunt. (*Rer. Moſcoviticar. Comment. a Sigiſmundo*, &c. 1600. p. 174.)

And, if the World has any Troth,
Some have been canoniz'd in both.
But that which does them greateſt Harm,
Their ſpiritual Gizzards are too warm,
Which puts the over-heated Sots
In Fevers ſtill, like other Goats;
For though the Whore bends Hereticks
With Flames of Fire, like crooked Sticks;
Our Schiſmaticks ſo vaſtly differ,
Th' hotter th' are, they grow the ſtiffer:
Still ſetting off their ſpiritual Goods,
With fierce and pertinacious Feuds.
For Zeal's a dreadful *Termagant*,
That teaches Saints to *tear*, *and rant*,
And *Independents* to profeſs
The Doctrine of Dependences;
Turns meek, and ſecret, ſneaking ones,
To *Raw-heads fierce*, and *Bloody-Bones*:

℣. 663, 664. *So he that keeps the Gates of Hell,—Proud* Cerberus, *wears three Heads as well.*]

——Tenuitque inhians tria Cerberus ora.
Virgil. Georg. lib. 4. 483.

To this Fable Mr. *Spenſer* alludes, *Fairy Queen*, book 1. canto 5. St. 34. vol. 1. p. 83.)

Before the Threſhold dreadful Cerberus
His three deformed Heads did lay along;
Curl'd with a thouſand Adders venomous,
And lilled forth his bloody, flaming Tongue:
At them he 'gan to rear his Briſtles ſtrong;
And felly gnarre. —— ——

℣. 680. *The Doctrine of Dependences.*] I have heard of an *Independent* Teacher, who came to ſubſcribe at the Seſſions, and being aſk'd by the Gentlemen upon the Bench, of what Sect he was? He told them, that he was an *Independent*; Why an *Independent?* ſays one of the Juſtices. I am called an *Independent* (ſays he) becauſe *I depend upon my Bible.*

℣. 682. *To Raw-heads fierce, and Bloody-bones.*] The Author of a *Dialogue between* Timothy *and* Philatheus, (*Introduction*, p. 13.) ſpeaking of that barbarous Cuſtom among the *Heathens*,

of

And not content with endleſs Quarrels
Againſt the Wicked, and their Morals,
The *Gibellines*, for want of *Guelfs*,
Divert their Rage upon themſelves.
For now the War is not between
The Brethren, and the Men of Sin;
But Saint and Saint, to ſpill the Blood
Of one another's Brotherhood;
Where neither Side can lay Pretence
To *Liberty of Conſcience*,
Or zealous Suff'ring for the Cauſe,
To gain one Groat's-worth of Applauſe:

of ſacrificing their Children: "It came to paſs with ſome of them "(ſays he) that they made nothing to bake, and ſtew their Chil- "dren, without Pepper and Salt; and to invite ſuch of their "Gods as they beſt liked, to the Entertainment. This gave "Riſe to the natural Apprehenſions all our little ones have of "*Raw-head, and Bloody-bones.* And I muſt needs tell you, I "ſhould not have liked it myſelf; but ſhould have took to my "Heels, at the firſt Sound of the *Stew-Pan*; and beſides that, "have had a mortal Averſion to *minc'd Meat* ever after."

℣. 685. *The Gibellines, for want of Guelfs.*] *Monteth* of *Salmonet* (ſee his *Hiſtory of the Troubles of* Great-Britain, tranſlated, 2d edit. 1739, in folio, p. 23) compares the *Covenanters* and *Anti-Covenanters*, to the *Guelfs* and *Gibellines*. Theſe were two oppoſite Factions in *Italy*, that engaged againſt each other, in the thirteenth Century, one in Behalf of the Emperor, and the other in Behalf of the Pope.

Factiones *Guelforum* pro *Pontifice*, & *Gibellinorum* pro *Cæſare* in *Italiâ* oriuntur, 1245. (*Chronograph. Eccleſiæ Chriſtianæ a Henrico Pantaleone, Baſileæ* 1568. p. 99. *Sleidani Comment.* lib. 14. p. 294. edit. *Francofurti ad Mænum* 1568. *Naucleri Chronograph.* vol. 2. p. 827. *Notit. Romani Germanic. Imperii*, lib. 4. cap. 4. p. 205, &c. *Jo. Dubravii Olomuzenſis Epiſcopi, Hiſtor. Boiemic.* lib. 15. p. 143. *Whetſtone's Engliſh Mirrour*, 1586, lib. 1. chap. 9. p. 65. *Puſendorf's Introduction to the Hiſtory of Europe*, 6th edit. p. 310. 643, 644, &c.)

Dr. *Heylin* obſerves, (*Coſmography*, edit. 1670. p. 130.) "That "ſome are of Opinion, that the Fiction of *Elfs* and *Goblins*, "whereby we uſed to fright young Children, was derived from "*Guelphs* and *Gibbelines*." Vide *Skinneri Etymologic. Linguæ Anglicanæ*, ſub voce *Goblins*.

℣. 705.

For though endur'd with *Reſolution*,
'Twill ne'er amount to *Perſecution*.
Shall precious Saints, and ſecret ones,
Break one another's outward Bones,
And eat the Fleſh of Bretheren,
Inſtead of Kings, and mighty Men?
When Fiends agree among themſelves,
Shall they be found the greater Elves?
When *Bell*'s at Union with the *Dragon*,
And *Baal-Peor* Friends with *Dagon*;
When Savage Bears agree with Bears,
Shall *ſecret ones lug Saints by th' Ears*,
And not atone their fatal Wrath,
When common Danger threatens both?
Shall Maſtiffs by the Collars pull'd,
Engag'd with Bulls, let go their Hold?
And Saints whoſe Necks are pawn'd at Stake,
No Notice of the Danger take?
But though no Pow'r of Heav'n or Hell
Can pacify *Phanatick Zeal*;
Who wou'd not gueſs there might be Hopes,
The Fear of *Gallowſes* and *Ropes*,
Before their Eyes, might reconcile
Their Animoſities a while?

℣. 705. *When Savage Bears agree with Bears.*]

——————Quando——————
Indica Tigris agit cum Rabida Tigride pacem
Perpetuam: *Sævis inter ſe convenit Urſis.*
Juvenal, Sat. 15. 163, 164.

Tyger with Tyger, Bear with Bear you'll find
In Leagues offenſive, and defenſive join'd.
Mr. *Dryden.*

Bears do agree with their own Kind;
But he was of ſuch a cruel Mind,
He kill'd his Brother Cobler before he had din'd.
(*An Hymn to the gentle Craft, or* Hewſon's *Lamentation. Collection of Loyal Songs,* vol. 2. N° 54.)

At leaſt until th' had a *clear Stage*,
And equal Freedom to ingage,
Without the Danger of Surprize
By both our common Enemies?
This none but we alone cou'd doubt,
Who underſtand their *Workings out*;
And know 'em both in *Soul* and *Conſcience*,
Giv'n up t' as *Reprobate* a *Nonſenſe*
As ſpiritual Out-Laws, whom the Pow'r
Of Miracle can ne'er reſtore.
We, whom at firſt they ſet up under,
In Revelation only of *Plunder*,
Who ſince have had ſo many Trials
Of their encroaching *Self-denials*,
That rook'd upon us with Deſign
To *out-reform*, and *undermine*;
Took all our Intereſts and Commands
Perfidiouſly, out of our Hands;
Involv'd us in the *Guilt of Blood*,
Without the *Motive-Gains* allow'd,
And made us ſerve as *miniſterial*,
Like younger Sons of *Father Belial*.

℣. 733. *That rook'd upon us with Deſign.*] Theſe pretended Saints at length, by their Quarrels, fairly play'd the Game into the Hands of the *Cavaliers*: And I cannot but compare them to thoſe *Wiſeacres* who found an *Oyſter*, and to end the Diſpute, put it to a Traveller paſſing by to determine, which had the better Right to it? "The Arbitrator very gravely takes out his Knife, "and opens it, the *Plaintiff* and *Defendant* at the ſame Time "gaping at the Man to ſee what would come on't. He looſens "the Fiſh, gulps it down, and as ſoon as ever the Morſel was "gone the Way of all Fleſh, wipes his Mouth, and pronounces "Judgment. *My Maſters*, (ſays he with the Voice of Authority) "*the Court has order'd each of you a Shell without Coſt; and ſo "pray go home again, and live peaceably among your Neighbours.*" (*L'Eſtrange's Fables*, part 1. fab. 411.)

And yet for all th' inhuman Wrong,
Th' had done us, and the *Cauſe* ſo long,
We never fail'd to carry on
The Work ſtill, as we had begun:
But true and faithfully obey'd,
And neither *preach'd them Hurt*, nor *pray'd*;
Nor troubled them to crop our Ears,
Nor hang us like the *Cavaliers*;
Nor put them to the Charge of *Gaols*,
To find us *Pillories*, and *Cart's-Tails*,
Or *Hangman*'s *Wages*, which the State
Was forc'd (before them) to be at;

ỳ. 751. *Or Hangman's Wages.*] Thirteen Pence Half-penny have uſually been called *Hangman*'s Wages.

For Half of Thirteen Pence Half-penny Wages,
I would have clear'd all the Town Cages,
And you ſhould have been rid of all the Sages.
I and my Gallows groan.

(*The Hangman's laſt Will and Teſtament. Loyal Songs*, vol. 2. p. 238.) To this probably the Author of a Tract, intitled, *The Marquis of* Argyle's *laſt Will and Teſtament*, publiſhed 1661, p. 5. alludes, "*Item*, To all the old *Preſbyterian Serpents*, that have "ſlipt their Skins, and are winding themſelves into Favour in "the *A-la-mode Coſſock*——I bequeath to each a *Scotch thirteen* "*Pence Half-penny*, for the Uſe of '*Squire Dun*, (the *Hangman*) "who ſhall ſhew them Slip for Slip." *Hugh Peters* in a Tract, intitled, *A Word to the Army, and two Words for the Kingdom*, 1647. p. 12. prop. 19. adviſes, "That poor Thieves may not "be hang'd for *thirteen Pence Half-penny*, but that a Galley may "be provided to row in the River, or Channel, to which they "may be committed, or employ'd in draining Lands, or ba-"niſhed."

I cannot really ſay, whence that Sum was called Hangman's Wages, unleſs in Alluſion to the *Halifax Law*, or the cuſtomary Law of the Foreſt of *Hardwick* by which every Felon taken within the Liberty or Precincts of the ſaid Foreſt, with Goods ſtolen to the Value of thirteen Pence Half-penny, ſhould, after three Market-Days in the Town of *Halifax*, after his Apprehenſion and Condemnation, be taken to a Gibbet there, and have his Head cut off from his Body. (See Mr. *Wright*'s *Hiſtory of* Halifax, 1738. p. 87.)

To

That cut, like Tallies, to the Stumps,
Our Ears for keeping true Accompts,
And burnt our Veſſels, like a new
Seal'd Peck, or Buſhel, for b'ing true;
But Hand in Hand, like faithful Brothers,
Held for the *Cauſe*, againſt all others,
Diſdaining equally to yield
One Syllable, of what we held.
And though we differ'd now and then
'Bout outward Things, and outward Men;
Our inward Men, and conſtant Frame
Of Spirit, ſtill were near the ſame.
And till they firſt began to *cant*,
And ſprinkle down the *Covenant*,
We ne'er had Call in any Place,
Nor dream'd of teaching down *Free Grace*;
But join'd our Gifts perpetually
Againſt the common Enemy.
Although 'twas ours, and their Opinion,
Each other's Church was but a *Rimmon*:

To this *John Taylor* alludes, (in his Poem, intitled, *A very merry wherry ferry Voyage*, Works, p. 12.)

At Halifax, *the Law ſo ſharp doth deal,*
That whoſo more than thirteen Pence doth ſteal,
They have a Jin, that wondrous quick and well,
Sends Thieves all Head-long unto Heaven or Hell.

℣. 765. *And till they firſt began to cant.*] From Mr. *Andrew Cant*, and his Son *Alexander*, ſeditious Preaching and Praying in *Scotland*, was called *Canting*. *Mercurius Publicus*, num. 9. p. 1632, 1633. 1661. *Impartial Examination of Mr.* Neal's 4th vol *of the Hiſtory of the Puritans*, p. 126.

℣. 771, 772. *Although 'twas ours, and their Opinion,—Each other's Church was but a Rimmon.*] See a remarkable Inſtance in Proof from Mr *Long*'s Book intitled, *No Proteſtant, but Diſſenter's Plot*. *Impartial Examination of Mr.* Neal's 4h vol. *of the Hiſtory of the Puritans*, p. 217, *&c.* And *John Abell*'s *Letter*. *Thurloe*'s *State Papers*, vol. 2. p. 582.

℣. 781,

And yet for all this *Goſpel Union*,
And outward Shew of *Church-Communion*,
They'd ne'er admit us to our Shares,
Of ruling Church or State-Affairs:
Nor give us Leave t' abſolve, or ſentence
T' our own Conditions of Repentance:
But ſhar'd our *Dividend o' th' Crown*,
We had ſo painfully preach'd down:
And forc'd us, though againſt the Grain,
T' have Calls to teach it up again:
For 'twas but Juſtice to reſtore
The Wrongs we had receiv'd before;
And when 'twas held forth in our Way,
W' had been ungrateful not to pay:

℣. 781, 782. *And forc'd us, though againſt the Grain,—T' have Calls to teach it up again.*] Alluding either to the *Preſbyterian Plot* 1651, to reſtore the King, call'd *Love*'s *Plot*: for which Mr. *Love*, Mr. *Jenkins*, Mr. *Caſe*, Mr. *Drake*, Preſbyterian Miniſters, with ſome of the Laity, were ſeiz'd and impriſon'd; (ſee *Echard*'s *Hiſtory of* England, vol. 2. p. 705. and Lord *Clarendon*'s *Hiſtory of the Rebellion*, vol. 3. p. 337, 338.) and for which Mr. *Love* and Mr. *Gibbons* were beheaded on *Tower-hill*, 22 of *Auguſt*, according to the Sentence of the *High Court of Juſtice*. (*Whitelock*'s *Mem.* 2d edit. p. 503.) All the reſt were pardon'd (*Whitelock*, *ibid.* p. 511.) or to the Attempt of the *Scots* to reſtore him, after he had taken the Covenant, and been crown'd at *Schone*, *Jan.* 1, 1650-1.

Their Behaviour towards him is notably girded, in the follow-Lines:

Now for the King the zealous Kirk
'Gainſt the Independent Bleats,
When as, alas! their only Work
Is to renew old Cheats:
If they can ſit, vote what they liſt,
And cruſh the new States down:
Then up go they, but neither Chriſt
Nor King ſhall have his own.
(Sir *John Birkenhead revi-v'd*, p. 20.)

℣. 809.

Who for the Right w' have done the Nation,
Have earn'd our *temporal Salvation*;
And put our Veſſels in a Way,
Once more to come again in Play.
For if the turning of us out,
Has brought this Providence about;
And that our only Suffering
Is able to bring in the King:
What would our Actions not have done,
Had we been ſuffer'd to go on?
And therefore may pretend t' a Share,
At leaſt in *carrying on* th' Affair:
But whether that be ſo, or not,
W' have done enough to have it thought;
And that's as good as if w' had done 't,
And eaſier paſs't upon Account:
For if it be but half deny'd,
'Tis half as good as juſtify'd.
The World is nat'rally averſe
To all the Truth, it ſees or hears,
But ſwallows Nonſenſe, and a Lie,
With Greedineſs and Gluttony;
And though it have the *Pique*, and long,
'Tis ſtill for ſomething in the wrong:
As Women long, when they're with Child,
For things extravagant and wild;

ỳ. 809. *And though it have the pique, and long.*] The *Pica* is a depraved and longing Appetite of Women with Child; or Girls in the Green Sickneſs. See *Pica* and *Citta*, *Blancard's Phyſical Dictionary.*

ỳ. 811, 812. *As Women long, when they're with Child,—For Things extravagant and wild.*] Dr. *Daniel Turner*, in his Book, *De Morbis Cutaneis*, chap. 12. had given ſome very remarkable Inſtances of this Kind: and among the reſt, one from *Langius*, (upon the Credit of that Author) of a Woman longing to bite the naked Shoulder of a *Baker* paſſing by her: Which rather than ſhe

ſhould

For Meats ridiculous, and fulſome,
But ſeldom any thing that's wholeſome;
And, like the World, *Mens Jobbernoles*
Turn round upon their *Ears*, the *Poles*;
And what they're confidently told,
By no Senſe elſe, can be controul'd.
And this, perhaps, may prove the Means
Once more, to *hedge-in Providence*.
For as *Relapſes* make Diſeaſes
More deſp'rate than their firſt Acceſſes;

ſhould loſe, the good natur'd Huſband hires the *Baker*, at a certain Price: Accordingly, when the big-bellied Woman had taken two Morſels, the poor Man, unable to hold out a third, would not ſuffer her to bite again: For want of which ſhe bore (as the Story goes) one dead Child, with two living.

Wolfius (Lection. Memorab. par. 2. p. 916.) gives the following more remarkable (but barbarous) Account in the Year 1580. Iſtuc ætatis *Bretteburgi* mulier gravida, deſiderio ſui mariti capta, ac accenſa edendi, eum noctu jugulavit. Et mortui ſic brachium ac latus ſiniſtrum cingulo tenus devoravit. Reliqua ſale condita repoſuit: volens & illa comedere. Interea vero tres peperit filios & perpetuo clauditur carcere. *Imp. Rad.* 2. *Pap. Greg.* 13. (See Sir *Kenelm Digby*'s *Diſcourſe concerning the Powder of Sympathy.*) The merrieſt Kind of Longing' was that mentioned by *Ben Johnſon*, *Bartholmew Fair*, act. 1. ſc. 6. of the Lady who longed to ſpit in the great Lawyer's Mouth after an eloquent Pleading. 'Theſe unreaſonable Longings are expoſed, *Spectator*, N° 326. And the Privileges allowed big-belly'd Women, that long'd in *Spain*, are mentioned, *Lady*'s *Travels into* Spain, part 2. letter 9. p. 153.

℣. 815. *And, like the World, Mens Jobbernoles.*] Vide *Skynneri Lexic. Etymologic.* and *Rabelais*'s *Works*, paſſim.

℣. 819, 820. *And this, perhaps, may prove the Means—Once more, to hedge-in Providence.*] A remarkable Inſtance of this we find in a *Book of Pſalms, fitted*, as the Title Page ſays, *for the ready Uſe of all good Chriſtians*; printed by an Order of the Committee of Commons for printing, *April* 2, 1644. ſigned *John White*. *Pſ.* xciv. 7. p. 193.

The Lord yet ſhall not ſee they ſay,
Nor Jacob's *God ſhall note.*

There is a marginal Explanation of *Jacob*'s God——*The God of the Puritans*. Miſerable *Cavaliers* indeed! if they were neither to have a King left them on Earth, nor a God in Heaven. (Mr. *S. W.*)

℣. 830.

If we but get again in Pow'r,
Our Work is eaſier than before;
And we more *ready and expert*
I' th' Myſtery, to do our Part.
We, who did rather undertake
The *firſt War* to create, than make:
And when of nothing 'twas begun,
Rais'd *Funds*, as ſtrange, to carry 't on:
Trepann'd the State, and fac'd it down,
With Plots and Projects of our own:

ỳ. 830. *Rais'd Funds, as ſtrange, to carry 't on.*] See an Account of their remakable Funds. *Walker's Hiſtory of Independency*, part 1. p. 7, &c. *Impartial Examination of Mr.* Neal's *third Volume of the Hiſtory of the Puritans*, p. 41 to 47 incluſive. Mr. *Walker* obſerves, *Hiſtory of Independency*, part 2. p. 253. "That there "was an Exciſe upon all that was eat, drank, or worn." See a farther Account of their unreaſonable Taxes, *Hiſtory of Independency*, part 3. p. 7. And in a Tract, intitled, London's *Account, on a Calculation of the arbitrary and tyrannical Exactions, Taxations, Impoſitions, Exciſes, Contributions, Subſidies, twentieth Parts; and other Aſſeſſments within the Lines of Communication, during the four Years of this unnatural War —— Imprinted in the Year* 1647. Thus calculated, p. 11. "That the annual Revenue, they ſay, "is eleven hundred thouſand Pounds a Year; but I place (ſays "he) but one Million." The Taxes, &c. raiſed by the Rebels 4378100*l.* — which for the four Years - 17512400*l* See *Loyal Convert*, Oxford, 1644. p. 13.

ỳ. 831, 832. *Trepann'd the State, and fac'd it down, — With Plots and Projects of their own.*] Sir *Roger L'Eſtrange* calls it the old Cheat of creating new Plots. (*Apology*, p. 57.) It was their conſtant Practice, when they had any remarkable Point to carry, to pretend there was a Plot on foot to ſubvert the Conſtitution. (See *Lord* Clarendon's *Hiſtory of the Rebellion*, vol. 1. p. 208, 209, 210. *Impartial Examination of Mr.* Neal's *ſecond Volume of the Hiſtory of the Puritans*, p. 255.) Mr. *Walker* obſerves of them, *Hiſtory of Independency*, part 1. p. 77. "That from the Beginning, they "made Lies their Refuge." And elſewhere, (*Ibid.* p. 147.) "That they forged Conſpiracies, and falſe News, to carry on "their baſe Deſigns. Their greateſt Maſter-piece (ſays the Writer "of a Tract, intitled, *The True Informer*, 1643. p. 9.) is to "forge counterfeit News, and to divulge and diſperſe it as far "as they can, to amuſe the World, for the Advancement of "their Deſigns, and ſtrengthening their Party." See an Account

And if we did ſuch Feats at firſt,
What can we now w'are better vers'd?
Who have a freer Latitude,
Than Sinners give themſelves, allow'd:
And therefore likelieſt to bring in,
On faireſt Terms, our Diſcipline;
To which it was reveal'd long ſince,
We were ordain'd by Providence:
When three Saints Ears, our Predeceſſors,
The *Cauſe*'s primitive Confeſſors,
B'ing crucify'd, the Nation ſtood
In juſt ſo many Years of Blood,
That, multiply'd by *Six*, expreſt
The perfect Number of the Beaſt,
And prov'd that we muſt be the Men,
To bring this Work about agen;
And thoſe who laid the firſt Foundation,
Compleat the thorow Reformation:
For who have Gifts to carry on
So great a Work, but we alone?
What Churches have ſuch *able Paſtors*,
And precious, powerful, *preaching Maſters?*

of one of their *Sham Plots*, *ſecond Part of the Hiſtory of Independency*, p. 67. Of a *Sham Plot* in *Dorſetſhire* ſmelt out by *Oliver* and *His Blood-Hounds*, id. ib. p. 229. Variety of Inſtances in a Tract, intitled, *Perſecutio Undecima*, reprinted in Folio. 1681. p. 33. Mr. *Symmon*'s *Vindication of King* Charles *the Firſt* 8vo p. 253. Sir *Philip Warwick*'s *Memoirs*, p. 205. *Preſbyterian Prejudice diſplay'd*, in Anſwer to Mr. *Benjamin Bennet*'s *Memorial of the Reformation*, 1722. p. 58.

℣ 841. *When three* Saints Ears, *&c*] * *Burton*, *Prynn*, and *Baſtwick*, three notorious Ringleaders of the Factions, juſt at the Beginning of the late horrid Rebellion."

℣. 853. 854. *What Churches have ſuch able Paſtors,—And precious, powerful, preaching Maſters?*] What Sort of Preachers theſe were, may be judg'd from their Sermons, before the two Houſes, at *Weſtminſter*, from the breaking out of the Rebellion, to the Murder of the King. Extracts from them in

Poſſeſs'd with abſolute Dominions
O'er *Brethren's Purſes*, and *Opinions?*
And truſted with the double Keys
Of Heaven, and their Ware-houſes;
Who when the *Cauſe* is in Diſtreſs,
Can furniſh out what Sums they pleaſe,
That Brooding lie in Banker's Hands,
To be diſpos'd at their Commands:
And daily increaſe and multiply,
With Doctrine, Uſe, and *Uſury:*
Can fetch in Parties (as in War,
All other Heads of Cattle are;)
From th' Enemy of all Religions,
As well as high, and low Conditions,
And ſhare them, from *blue Ribbands*, down
To all blue Aprons in the Town:

in a Tract, intitled, *A Century of eminent Preſbyterian Preachers.*— And Sir *Roger L'Eſtrange*'s *Diſſenters Sayings*, in two Parts. As to their *Learning* and *Caſuiſtry*, the Reader may find ſome curious Specimens in the firſt Edition of the *Aſſembly's Annotations upon the Bible*, publiſh'd in Folio, 1645. Their note on *Jacob*'s *Kids*, Geneſis xvii. 9. *Two good Kids.*] "Two Kids (ſay they) ſeem too much for one Diſh of Meat "for an old Man; but out of both, they might take the "choiceſt Parts, to make it dainty; and the Juice of the reſt "might ſerve for Sauce, or for the reſt of the Family, which "was not ſmall."

And they obſerve upon *Herod*'s Cruelty, *Mat.* ii. 16.

Sent forth] "Soldiers to kill the Children without any legal "Trial."

℣. 869, 870. *And ſhare them, from blue Ribbands down—To all blue Aprons in the Town.*] Alluding to the many Preachers in blue Aprons in thoſe Times: this Secret we learn from the following Paſſages in *Cleveland:* In the firſt of theſe he repreſents a *Fanatic within* Chriſt-Church Oxford, diſliking every thing there, before it was reform'd by Plunder and Sequeſtration.

——— ——— *Shaking his Head*
To ſee no Ruins from the Floor to th' Lead;
To whoſe pure Noſe, our Cedar gave Offence,
Crying, it ſmelt of Papiſt Frankincenſe:

From Ladies hurried in *Calleches*,
With *Cornets* at their Footmen's Breeches,
To Bawds as fat as *Mother Nab*;
All Guts and Belly, like a Crab.
Our Party's great, and better ty'd
With *Oaths*, and *Trade*, than any Side:
Has one conſiderable Improvement,
To double fortify the Cov'nant:
I mean our Covenant, to purchaſe
Delinquents Titles, and the Churches:
That paſs in Sale, from *Hand to Hand*,
Among our ſelves, *for current Land*:

Counting our Tapers, Works of Darkneſs, and
Chuſing to ſee Prieſts in blue Aprons ſtand,
Rather than with Copes ——— ———

In the other Paſſage, the Scene is of himſelf, within a very different Place.

And firſt, to tell you, muſt not be forgot,
——— ——— *How I did trot,*
With a great Zealot to a Lecture;
Where I a Tub did view
Hung with an Apron blue,
'Twas the Preacher's I conjecture;
His Uſe and Doctrine too,
Was of no better Hue,
Though he ſpake in a Tone moſt mickle.

Loyal Songs, vol. 1. p. 132.

From hence we may illuſtrate our Poet's Meaning, couch'd in that Part of the Character of his Hero's Religion.—'Twas *Preſbyterian True Blue*, part 1. cant. 1 ℣. 191. (Mr. *B.*)

This makes our blue Lecturers pray, preach and prate,
Without Reaſon or Senſe againſt Church, King or State,
To ſhew the thin Lining of his twice cover'd Pate.
(The Power of Money. Loyal Songs, &c. vol. 1. p. 62.)

See an Account of the *Blue Apron Committee* at *Reading*. *Mercurius Ruſticus*, N° 4. p. 44.

℣. 873, 874. *To Bawds as fat as Mother* Nab:—*All Guts and Belly, like a Crab.*] Alluding probably to ſome noted Strumpet in thoſe Times. *Gayton* (Notes upon *Don Quixote*, book 3. chap. 2. p. 72.) thus deſcribes *Maritornes*. "She was a Sow of the largeſt "Breed, ſhe was an Elephant in Head and Ears — her Belly of a "Capacity for a Cellar, two Stands of Ale might find Room there-"in,

And riſe or fall, like *Indian Actions*,
According to the Rate of Factions.
Our beſt Reſerve for *Reformation*,
When *new Out-goings give* Occaſion:
That keeps the Loins of Brethren girt,
The *Covenant* (their *Creed*) t' aſſert:
And when th' have pack'd a Parliament,
Will once more try th' Expedient:
Who can already muſter Friends,
To ſerve for Members, to our Ends,

" in, and a Century of Spickets."——See *Ben Johnſon*'s *Urſula Bartholmew Fair*, paſſim; and Sir *Fopling Flatter*'s Deſcription of the Orange Wench, whom he ſalutes with the prety Phraſe of Double Tripe, *Spectator*, N° 65. *Dromio*'s Account of *Nell* the *Kitchen-Wench*. *Shakeſpear*'s *Commedy of Errors*. And *Bulwer*'s *Artificial Changeling*, ſc. 24, p. 480, &c.

℣. 883. *And riſe or fall, like* Indian *Actions*] Alluding probably, to the Subſcription ſet on foot at the general Court at the *Eaſt-India Houſe*, October 19, 1657. *Mercurius Politicus*, N° 387. p. 56, &c.

℣. 888. *The Covenant (their Creed) t' aſſert.*]The Author of *Lex Talionis*– printed in the Year 1647, p 3. *Pub. Lib. Cambr.* xix. 9. 3. takes the following Freedom with the *Covenant*. " Give me Leave to tell you, what your *Covenant* was at firſt, " and what it is now: It was firſt by Virtue of Enchantment a " louſy thread bare *Scots* Chaplain, who growing weary of the " ſlender Stipend of a bare *Scotch* Mark *per annum*, came over " into *England* to ſeek it's farther Advancement, where it be- " came a Tub-Preacher, and ſo rendering itſelf capable of holy " Orders, did take upon it to teach and preach upon it's own " Accord.

" The firſt Attempt by which this Covenant ſought to ingra- " tiate itſelf into the People, was by conſummating a Marriage " betwixt the Committees: The Match was privately contracted " in the cloſe Committee, and afterwards ſolemnly publiſhed by " legiſlative Power; which Marriage being thus accompliſh'd, " without the Approbation of his Majeſty, without the Licenſe " of our Church, and without Conſent of our Laws, I doubt " not but it may be made null by a Bill of Divorce.—And for " the farther Puniſhment of your Covenant, let it be baniſh'd " out of this Kingdom for ever, and let it be confined to the " utmoſt Part of *Scotland*, there to pine and waſte itſelf away " upon it's own Dunghil."——

That repreſent no Part o' th' Nation,
But *Fiſher*'s-*Folly* Congregation;
Are only Tools to our Intrigues,
And ſit like Geeſe, to hatch our Eggs,
Who, by their Precedents of Wit,
T' *out-faſt*, *out-loiter*, and *out-ſit*,
Can order Matters under-hand,
To put all Bus'neſs to a Stand:
Lay *Public Bills* aſide, for *Private*,
And make 'em one another *drive out*;
Divert the *Great and Neceſſary*,
With Trifles to conteſt and vary;
And make the Nation *repreſent*,
And ſerve for us, in *Parliament*;
Cut out more Work than can be done
In *Plato*'s Year, but finiſh none;

℣. 894. *But* Fiſher's-*Folly Congregation.*] Sir *Roger L'Eſtrange* (*Key to Hudibras*) obſerves, That a Meeting Houſe was built by one *Fiſher* a Shoemaker, which at the Reſtoration was pull'd down by ſome of the *Loyaliſts*; and then lying uſeleſs, it was call'd *Fiſher*'s *Folly*. But he is miſtaken, for Dr. *Fuller* (*Worthies*, 1662, p. 197.) explaining ſome *London Proverbs*, amongſt the reſt, has the two following Lines.

Kirby's *Caſtle*, *and* Megſe's *Glory*;
Spinola's *Pleaſure*, *and* Fiſher's *Folly*.

And obſerves (from *Stow*'s *Survey*, p. 175.) "That the laſt was "built by *Jaſper Fiſher*, free of the *Goldſmiths* Company, one of "the Six Clerks in Chancery, and a Juſtice of the Peace, who "being a Man of no great Wealth, (as indebted to many) built "here a beautiful Houſe with Gardens of Pleaſure, and bowling "Alleys about it, call'd *Devonſhire Houſe* at this Day."

℣. 898. *To out-faſt.*] Dr. *South* obſerves, (*Sermons*, vol. 4. p. 175.) "That their *Faſts* uſually laſted from ſeven in the "Morning till ſeven at Night; that the Pulpit was always the "emptieſt Thing in the Church; and there was never ſuch a "*Faſt* kept by them, but their Hearers had Cauſe to *begin a* "*Thankſgiving* as ſoon as they had done."

℣. 907. *Cut out more Work*, &c.] * *Plato*'s Year, or the grand Revolution of the entire Machine of the World, was accounted 4000 Years."

℣. 909

Unleſs it be the Bulls of *Lenthal*,
That always paſs'd for *fundamental*;
Can ſet up *Grandee* againſt *Grandee*,
To ſquander *Time away*, and *bandy*;
Make *Lords and Commoners* lay Sieges,
To one another's *Privileges*;
And, rather than compound the Quarrel,
Engage, to th' inevitable Peril
Of both their Ruines; th' only Scope
And Conſolation of our Hope:
Who, though we do not play the Game,
Aſſiſt as much by giving Aim.
Can introduce our ancient Arts,
For Heads of Factions, t' act their Parts;
Know what a *leading* Voice is worth,
A *ſeconding*, a *third*, or *fourth*;
How much a *caſting* Voice comes to,
That turns up Trump, *of I*, or *No*;
And by adjuſting all at th' End,
Share ev'ry one his Dividend.
An Art that ſo much Study coſt,
And now's in Danger to be loſt,

℣. 909. *The Bulls of* Lenthal.] Mr. *Lenthal* was Speaker to that Houſe of Commons, which begun the Rebellion, murder'd the King, becoming then but the *Rump*, or *Fag-End* of a Houſe, and was turn'd out by *Oliver Cromwell*; reſtored after *Richard* was outed, and at laſt diſſolv'd themſelves at General *Monk*'s Command: And as his Name was ſet to the *Ordinances* of this Houſe, theſe *Ordinances* are here called the *Bulls* of *Lenthal*, in Alluſion to the *Pope's Bulls*, which are humorouſly deſcrib'd by the Author of *A Tale of a Tub*, (p. 99.)

℣. 923. *Know what a leading Voice is worth*, &c.] *Ben Johnſon* merrily obſerves, (*Diſcoveries*, edit. 1640. p. 95.) "That "Suffrages in Parliament, are numbred, not weigh'd: Nor can "it be otherwiſe in thoſe public Councils, where nothing is ſo "unequal as the Inequality: For there, how odd ſoever Mens "Brains or Wiſdom are, their Power is always even and the "ſame."

Unleſs our ancient *Virtuoſo's*,
That found it out, *get into th' Houſes.*
Theſe are the Courſes that we took
To carry Things by *Hook*, *or Crook* ;
And practis'd down from Forty-four,
Until they turn'd us *out of Door :*
Beſides the Herds of *Boutefeus*,
We ſet on Work, without the Houſe ;
When ev'ry *Knight*, *and Citizen*,
Kept *legiſlative Journey-men*,
To bring them in Intelligence,
From all Points of the Rabble's Senſe ;
And fill the Lobbies of both Houſes
With politic important Buzzes :
Set up Committees of *Cabals*,
To pack Deſigns without the Walls ;
Examine, and draw up all News,
And fit it to our preſent Uſe.
Agree upon the Plot *o' th' Farce*,
And ev'ry one his *Part rehearſe*.

ℳ. 932. ——— ——— *Get into th' Houſes.*] Alluding to the *ſecluded Members*, who endeavour'd to get into the Houſe when *Richard Cromwell* was ſet aſide, and the *Rump* reſtor'd, 1659. (See *Echard's Hiſtory of* England, vol. 2. p. 842.) Sir *Gilbert Gerard* on this Occaſion, brought an Action againſt Colonel *Alured*, for denying him Admiſſion. (*Ludlow's Memoirs*, vol. 2. p. 841.)

ℳ. 934. ——— ——— *By* Hook, *or* Crook.] Judge *Crook* and *Hutton* were the two Judges who diſſented from their ten Brethren in the Caſe of Ship-Money, when it was argued in the *Exchequer*; (ſee *Echard*, vol. 2. p. 128.) which occaſioned the *Wags* to ſay, that the King *carried it* by *Hook*, but not by *Crook*. See *Sancho's* Way of explaining this Expreſſion, (Don *Quixote*, vol. 4. chap. 73. p. 718.)

ℳ. 945. *Set up Committees of Cabals.*] A Sneer probably upon *Clifford*, *Aſhley*, *Burlington*, *Aſhington*, *Lauderdale*, who were call'd the C A B A L in King *Charles the Second's* Time, from the initial Letters of their Names. (See *Echard*, vol. 3. p. 251.)

ℳ. 961,

Make Q's of Anſwers, to way-lay
What t' other Parties like to ſay:
What *Repartees*, and *ſmart Reflections*,
Shall be return'd to all Objections:
And who ſhall break the *Maſter-Jeſt*,
And what, and how, *upon the reſt*:
Help Pamphlets out, with ſafe Editions,
Of proper Slanders and Seditions:
And Treaſon for a Token ſend,
By *Letter* to a *Country Friend*;
Diſperſe *Lampoons*, the only Wit
That Men, like *Burglary*, *commit*;
Wit falſer than a *Padder's Face*,
That all its Owner does, betrays;
Who therefore dares not truſt it, when
He's in his Calling to be ſeen.
Diſperſe the Dung on barren Earth,
To bring new Weeds of *Diſcord* forth;
Be ſure to keep up *Congregations*,
In ſpight of *Laws* and *Proclamations*:
For *Chiarlatans* can do no Good,
Until they're mounted in a Crowd;

℣. 961, 962. *Diſperſe Lampoons, the only Wit—That Men, like Burglary, commit.*] *Lampoon* in *French* ſignifies a drunken Song: And to *Lampoon* one, is to treat him with Ridicule in a Libel or Satire, which is compared here to Burglary; as being publiſhed clandeſtinely, and without a Name.

℣. 969, 970. *Be ſure to keep up Congregations,—In Spight of Laws and Proclamations.*] See an Account of the King's Proclamations againſt their keeping up Conventicles in the Years 1668, 1669. *Echard's Hiſtory of* England, vol. 3. p. 224. 238. And their Manner of eluding them. *George Fox's Journal*, p. 314.

℣. 971. *For Chiarlatans can do no good.*] *Chiarlatan* is an *Empyric*, or *Quack*, who retails his Medicines on a public Stage. *Tom Coryat* obſerves, (*Crudities*, p 274.) that *Ciaratanoes*, or *Ciarlatans*, in *Latin* are called *Circulatores*, and *Agyrtæ*; from the *Greek* Word ἀγείρειν, which ſignifies to draw Company together, for which

And when they're puniſh'd, all the Hurt
Is but to fare the better for't;
As long as Confeſſors are ſure
Of double Pay for all th' endure;
And what they earn in Perſecution,
Are paid t' a Groat in *Contribution*.
Whence ſome *Tub-Holders-forth* have made
In *Powd'ring-Tubs* their richeſt Trade:
And, while they kept their Shops in Priſon,
Have found their Prices ſtrangely riſen.
Diſdain to own the leaſt Regret
For all the *Chriſtian Blood*, w' have let;
'Twill ſave our Credit, and maintain
Our Title to do ſo again:
That needs not coſt one Dram of Senſe,
But *pertinacious Impudence*.
Our Conſtancy t' our Principles,
In Time will wear out all Things elſe:
Like Marble Statues, rubb'd in Pieces,
With Gallantry of Pilgrims Kiſſes:
While thoſe who turn and wind their Oaths,
Have ſwell'd and ſunk, like other Froths.
Prevail'd a While, but 'twas not long
Before from *World to World they ſwung*:
As they had turn'd from Side to Side,
And as the Changlings liv'd, they dy'd.

which *Venice* was very famous. (See more *Pancirolli de Reb. Memorab.* Par. Poſt. Tit. 1. p. 50. *Chambers's Cyclopædia.)*

℣. 995, 996. *Prevail'd a while, but 'twas not long—Before from World to World they ſwung.*] Dr. *South's* Remark upon the *Regicides*, (Sermon on the 29 of *May*, vol. 5. p. 275.) "That "ſo ſure did they make of Heaven, and ſo fully reckoned themſelves in the high Road thither, that they never ſo much as "thought that their *Saintſhips* ſhould take *Tyburn* in the Way.

℣. 1004.

This ſaid, th' impatient *States-monger*
Could now contain himſelf no longer;
Who had not ſpar'd to ſhew his Piques,
Againſt th' *Haranguer's Politicks*,
With ſmart Remarks, of *leering Faces*,
And Annotations of *Grimaces*,
After h' had adminiſter'd a Doſe
Of *Snuff-Mundungus* to his Noſe,
And powder'd th' Inſide of his Skull,
Inſtead of th' outward *Jobbernol*,

ỳ. 1004. ——————*Grimaſhes.*] Firſt edit. 1674. alter'd 1684.

ỳ. 1005. *After h' had adminiſter'd a Doſe—Of Snuff-Mundungus to his Noſe.*] From hence 'tis plain how long that fooliſh and pernicious Cuſtom of *Snuff-taking* has prevailed here in *England:* which is merrily expoſed by Dr. *Baynard. (Hiſtory of cold Baths,* part 2. p. 198.) "And now (ſays he) another naſty ſnuffling In-"vention is lately ſet on Foot, which is *Snuff-taking*; which "hangs on their Noſtrils, *&c.* as if it were the Excrements of "Maggots tumbled from the Head through the Noſe.——I have "read, I think it is in Sir *John Chardin*'s Travels, that there is "a Kingdom in the *Eaſt-Indies*, call'd *Botan*, where the Subjects "hold the Prince in ſuch Eſteem and Reverence, that they dry "and powder his Excrements, and uſe it as a great Rarity to "ſtrew on Meats, and garniſh Diſhes with, as we do ours with "grated Bread, Nutmeg, *&c.*——And I vow, I never ſee a "Snuff-Box in a Man's Hand, but I think of a *Botanian*, &c." *Montaigne* obſerves, *(Eſſays*, vol. 1. chap. 22. p. 135.) "That "there is a Nation (alluding probably to *Botan)* where the moſt "eminent Perſons about the King ſtoop to take up his Ordure in "a Linen Cloth."

Miſſon (New Voyages to Italy, vol. 2. p. 12.) takes Notice of an Order of the Pope's, that no one ſhould take Snuff at Church, with the Reaſon why. The *Tatler* (N° 35.) gives this philoſophical Reaſon for taking Snuff: "That it is done only to ſupply "with Senſation, the Want of Reflection." (ſee the Practice expoſed, *Spectator* 344.) The *Spaniards* think more favourably of the Practice, and preſent *Snuff* as a Token of Friendſhip. (*Ladies Travels into* Spain, part 3. p. 269.)

ỳ. 1007. *And powder'd th' Inſide of his Soul.*] In the firſt Edition of 1678; alter'd to *Skull*, 1684. four Years after Mr. *Butler*'s Death.

ỳ. 1008. ——————*Outward Jobbernol.*] The ſame with *Great-Head, Jolter-Head, Logger-Head.* See *Jobbernowl* and *Nowl*, *Skinner's*

He ſhook it, with a ſcornful Look
On th' Adverſary, and thus he ſpoke:
In dreſſing a Calve's Head, although
The Tongue and Brains together go,
Both keep ſo great a Diſtance here,
'Tis ſtrange, if ever they come near;
For who did ever play his Gambols,
With ſuch inſufferable Rambles?
To make the bringing in the KING,
And keeping of him out, one Thing?
Which none could do, but thoſe that ſwore
T' as point-blank Nonſenſe heretofore:
That to defend, was to invade,
And to aſſaſſinate, to aid:
Unleſs, becauſe you drove him out,
(And that was never made a Doubt)
No Pow'r is able to reſtore
And bring him in, but on your Score.
A ſpiritual Doctrine, that conduces
Moſt properly to all your Uſes.

Skinneri Etymologicon. Junii Etymolog. Anglican. Nowl, a Word often uſed by the Tranſlator of *Rablais*.

ỳ. 1021, 1022. *That to defend, was to invade,—And to aſſaſſinate, to aid.*] This is a Sneer upon *Serjeant Wild*, who was ſent to *Wincheſter* to try *Rolf*, againſt whom *Oſborne* and *Doucet* ſwore poſitively to his Deſign of aſſaſſinating the King. The Serjeant being bribed to favour, and bring him off, obſerved upon their Evidence, to the Jury, "That it was a Buſineſs of great Importance that was "before them; and that they ſhould take heed what they did in "it: That there was a Time indeed when Intentions and Words "were made Treaſon, (Words were made Treaſon without Acts, "1649. *Hiſtory of Independency*, part 3. p. 46.) but God forbid "it ſhould be ſo now. How did any Body know, but that thoſe "two Men, *Oſborne* and *Doucet*, would have made away the "King, and that *Rolf* charged his Piſtol to preſerve him?" (*Lord* Clarendon's *Hiſtory of the Rebellion*, vol. 3 p. 180.) See *Walker*'s *Hiſtory of Independency*, part 1. p. 76. This *Rolf* was a *Shoemaker*, or one of the gentle Craft. *Hiſtory of Independency*, part 1. p. 120.

ỳ. 1029,

'Tis true, *A Scorpion's Oil is ſaid*
To cure the Wounds the Vermine made;
And Weapons dreſt with Salves, reſtore
And heal the Hurts they gave before:
But whether *Preſbyterians* have
So much *good Nature* as the *Salve*,
Or *Virtue* in them as the *Vermine*,
Thoſe who have try'd them can determine.
Indeed, 'tis Pity you ſhould miſs
Th' *Arrears* of all your *Services*,
And for th' eternal Obligation
Y' have laid upon th' ungrateful Nation,
Be us'd s' unconſcionably hard,
As not to find a juſt Reward,
For letting Rapine looſe, and Murther,
To rage juſt ſo far, *but no further*:

℣. 1029, 1030.——————*A Scorpion's Oil is ſaid—To cure the Wounds the Vermine made.*] This is mentioned as a Thing certain by Sir *Kenelm Digby*, (*Diſcourſe concerning the Cure of Wounds by Sympathy*) and by *Mouſet*. Medentur enim *formicæ*, ut ſcorpiones ſuis morſibus, & cum malo medelam pariter afferunt. (*Inſectorum Theatr.* lib. 2. cap. 16. p. 246.) *Oleum Scorpionum, S. Bernardi oleum* vocatur——Pectini inunctum valet contra morſus quoſcunque venenatos. (*Inſector. Theatr.* lib. 2. cap. 10. p. 209.) See *Philoſophical Tranſactions*, vol. 39. num 443. p. 318. Dr. *Mead*'s *Mechanical Operation of Poiſons*. 'Twas obſerved of *Athenagoras*, a *Grecian*, that he never felt Pain from the Bite of the Scorpion, nor the Sting of the Spider. (*Sexti Philoſophi Pyrrhon. Hypotip.* lib. 1. p. 17.)

℣. 1031, 1032. *And Weapons dreſs'd with Salves, reſtore—And heal the Hurts they gave before.*] Here again he ſneers the *Weapon Salve*: For the Manner of applying it, ſee Sir *Kenelm Digby*'s *Diſcourſe of the Cure of Wounds by Sympathy*, p. 148. Mr. *George Sandys*'s *Notes upon* Ovid's Metamorphoſis, book 12. p. 230. from the *Receipt* in *Grollius*'s *Diſpenſatory*, taken from *Paracelſus*. *Fludd*'s *Defence of the Weapon Salve. paſſim. Shakeſpear*'s *Tempeſt*, republiſh'd by Mr *Dryden*, act 5. ſc. 2.

℣. 1045, 1046 *And ſetting all the Land on Fire,—To burn t' a Scantling, but no higher.*] Mention is made of an humorous Countryman,

And ſetting all the Land on Fire,
To burn t' a Scantling, but no higher:
For vent'ring to aſſaſſinate,
And cut the Throats of *Church and State:*
And not be allow'd the fitteſt Men
To take the Charge of both agen.
Eſpecially, that have the Grace
Of Self-denying, *Gifted Face*;
Who when your Projects have miſcarry'd,
Can lay them, with undaunted Fore-head,
On thoſe you painfully trepann'd,
And *ſprinkled in* at ſecond Hand:
As we have been, to ſhare the Guilt
Of *Chriſtian* Blood, devoutly ſpilt;
For ſo our Ignorance was flamm'd
To damn our ſelves, t' avoid being damn'd:
Till finding your old Foe, the Hangman,
Was like to lurch you at *Back-Gammon*,
And win your Necks upon the Set,
As well as ours, who did but Bet;

tryman, who bought a Barn in Partnerſhip with a Neighbour of his, and not making Uſe of his Part, when his Neighbour fill'd his with Corn and Hay, his Neighbour expoſtulating with him upon laying out his Money ſo fruitleſsly: "Pray Neighbour, ſays "he, never trouble your Head: You may do what you will with "your Part of the Barn; but I'll ſet mine on Fire.

ỳ. 1053, 1054, 1055. *Who when your Projects have miſcarried, —Can lay them, with undaunted Fore-head,—On thoſe you painfully trepann'd.*] Mr. *Walker* charges the *Independent* Faction, (*Second Part of the Hiſtory of Independency*, p 42.) "That by an "impudent Fallacy, call'd *Tranſlatio Criminis*, they laid their "Brats at other Mens Doors.

ỳ. 1056. *And ſprinkled in at ſecond Hand*] Alluding to their Manner of baptizing, or admitting Members into their Churches, in Oppoſition to the Practice of the *Anabaptiſts*.

At *Watlington* in *Oxfordſhire*, there was a Sect call'd *Anointers*, from their anointing People before they admitted them into their Communion. (Dr. *Plot*'s *Oxfordſhire*, chap. 38. ſect. 32.)

ỳ. 1065.

(For he had drawn your Ears before,
And *nick'd them* on the ſelf-ſame Score)
We threw the Box and Dice away,
Before y' had loſt us, at *foul Play*;
And brought you down to *Rook*, and *Lie*,
And fancy only, on the Ey;
Redeem'd your forfeit Jobbernoles,
From perching upon lofty Poles;
And reſcu'd all your *outward Traitors*
From hanging up, like *Aligators*:
For which ingeniouſly y' have ſhew'd
Your *Preſbyterian* Gratitude:
Would freely have paid us home in kind,
And not have been one *Rope* behind.
Thoſe were your Motives to divide,
And ſcruple, on the other Side,
To turn your zealous Frauds, and Force,
To Fits of Conſcience, and Remorſe:
To be convinc'd they were in vain,
And face about for new again:
For Truth no more unveil'd your Eyes,
Than Maggots are convinc'd to Flies:
And therefore all your *Lights* and *Calls*
Are but *apocryphal*, and *falſe*,
To charge us with the Conſequences
Of all your native Inſolences;
That to your own *imperious Wills*
Laid Law and Goſpel Neck and Heels:

℣. 1065. *For he had drawn your Ears before,—And nick'd them on the ſelf-ſame Score.*] Alluding to the Caſe of Mr. *Pryn*, who had his Ears cropp'd twice for his ſeditious Writings.

℣. 1074. *From hanging up, like Aligators.*] *Aligators* are of the *Crocodile* Kind, and are frequently hung up in the Shops of *Druggiſts*, and *Apothecaries*.

℣. 1086. *Than Maggots are convinc'd to Flies.*] Thus it ſtands in all Editions to 1710. excluſive, and then alter'd, *Than Maggots when they turn to Flies.*

Corrupted the Old Teſtament,
To ſerve the New for Precedent:
T' amend it's Errors and Defects,
With Murther, and Rebellion-texts:
Of which there is not any one
In all the Book to ſow upon;
And therefore (from your Tribe) the *Jews*
Held *Chriſtian* Doctrine forth, and Uſe;
As *Mahomet* (your Chief) began
To mix them in the *Alchoran:*

℣. 1093. *Corrupted the Old Teſtament.*] This was done by a *Fanatical Printer*, in the *Seventh Commandment*: who printed it, *Thou ſhalt commit Adultery*, and was fined for it in the *Star-Chamber*, or *High-Commiſſion Court*. (See *Archbiſhop* Laud's *Trial and Troubles*; and *Spectator*.)

℣. 1101, 1102. *As* Mahomet *(your chief) began—To mix them in the Alchoran.*] *Mahomet* was ſo ignorant, that he could neither write nor read; yet in drawing up the *Koran*, commonly called the *Alchoran*, though he was born and bred a *Pagan*, "He aſ-"ſociated to himſelf, a learned *Jew* born in *Perſia*, a *Rabbin* in "his Sect, whom *Elmacin* called by the Name of *Salman*; "(Dr. *Prideaux Abdallah Ebn-Salem)* but the greateſt Aſſiſtance "he received was by a *Neſtorian Monk*, called by the Weſtern "Hiſtorians *Sergius*, and by the Eaſtern *Bahira*, an Apoſtate, "who had been expell'd his Monaſtery for his diſorderly Life: "Such were the Architects whom *Mahomet* employ'd, for the "erecting the new Syſtem which he projected: The *Jew* furniſhed "him with various Hiſtories from the Old Teſtament, blended "with the *Chimæras* and Dreams of the *Talmud*, out of which "*Mahomet*, in order to heighten the Marvellous, pick'd out "ſome fabulous Circumſtances of his own inventing, which are "ſtill to be ſeen in the *Alchoran*: And the *Neſtorian Monk* at "the ſame time brought him acquainted with the New Teſta-"ment, and the Diſcipline of the Church. All this he changed "and corrupted with Fables, which he borrowed from the *Pſeudo-"Goſpels*, and *Apocryphal Books*: And 'tis manifeſt, that he was "not unacquainted with the Hiſtory of the Infancy of *Jeſus*, "and the Family of the *Virgin Mary*." (*Abbe Vertot*'s *Diſcourſe of the Alchoran: Hiſtory of the Knights of* Malta, in Folio, edit. 1728. p. 43, &c. See more *Carionis Chronic. de Alchorano*, lib.

Denounc'd and pray'd, with fierce Devotion,
And bended Elbows on the Cushion;
Stole from the Beggars *all your Tones*,
And gifted mortifying *Groans*;
Had Lights where better Eyes were blind,
As Pigs are said to see the Wind:
Fill'd *Bedlam* with Predestination,
And *Knight's-bridge* with Illumination:
Made Children, with your Tones, to run for't,
As bad as *Bloody-Bones*, or *Lunsford*.

lib. 3. p. 277. edit. folio 1580. *Baumgarten*'s *Travels*. *Churchill*'s *Voyages*, &c. vol. 1. p. 431. edit. 1732. *Walker*'s *History of Independency*, part 1. p. 27. *Mahmut the Turkish Spy* defends it, vol. 7. book 4. letter 6.)

Come, Mahomet, *thy Turn is next*,
New Gospel's out of Date;
The Alchoran may prove good Text
In our new Turkish State;
Thou dost unto thy Priests allow
The Sin of full four Wives,
Ours scarce will be content with now
Five Livings, and nine Lives:
Thy Saints and ours are all alike,
Their Virtues flow from Vice:
No Bliss they do believe and seek,
But an earthly Paradice.
A Heaven on Earth they hope to gain,
But we do know full well,
Could they their glorious Ends attain,
This Kingdom must be Hell.
(*Mercurius Pragmaticus*, num. 2. *April* 11, 1648.)

℣. 1108. *As Pigs are said to see the Wind*.] See *Hudibras at Court*. *Posthumous Works*, p. 213.

℣. 1109. *Fill'd* Bedlam *with Predestination*,] Alluding to *Oliver's Porter*. See *Lesley*'s *Snake in the Grass*, *L'Estrange*'s *Reflexion upon the Fable of the Bat-Bramble, and Cormorant*, part 1. fab. 144.

℣. 1112. ——————*Or* Lunsford.] It was one of the Artifices of the Male-Contents in the Civil War to raise false Alarms, and to fill the People full of frightful Apprehensions. In particular, they raised a terrible Outcry of the imaginary Danger they con-

While Women, great with Child, miſcarry'd,
For being to Malignants marry'd.
Transform'd all Wives to *Dalilahs*,
Whoſe Huſbands were not for the Cauſe:

conceived from the Lord *Digby*, and Colonel *Lunsford*. *Lilburn* glories upon his Trial, for being an *Incendiary* on ſuch Occaſions, and mentions the Tumult he raiſed againſt the innocent Colonel, as a meritorious Action: "I was once arraign'd (ſays he) before "the Houſe of Peers, for ſticking cloſe to the Liberties and "Privileges of this Nation, and thoſe that ſtood for them, being "one of thoſe two or three Men that firſt drew their Swords in "*Weſtminſter-Hall*, againſt Colonel *Lunsford*, and ſome Scores of "his Aſſociates: At that Time 'twas ſuppos'd they intended "to cut the Throats of the chiefeſt Men then ſitting in the "Houſe of Peers." And to render him the more odious, they reported that he was of ſo *Brutal* an Appetite, that *He would eat Children*, (*Echard*'s *Hiſtory of* England, vol. 2. p. 286.) which ſcandalous Inſinuation is deſervedly ridiculed in the following Lines:

From Fielding, *and from* Vavaſour,
Both ill-affected Men;
From Lunsford *eke deliver us*
That eateth up Children.

The Parliament Hymns, Collection of Loyal Songs, vol. 1. N° 17. p. 38.

Cleveland banters them upon the ſame Head.

The Poſt that came from Banbury,
Riding in a blue Rocket,
He ſwore he ſaw when Lunsford *fell*
A Child's Arm in his Pocket.

And to make this Gentleman the more deteſtable, they made horrid Pictures of him, as we learn from the following Lines of Mr. *Cleveland*. (*Rupertiſmus*, *Works* 1677. p. 67.)

They fear the Giblets of his Train, they fear
Even his Dog, that four legg'd Cavalier;
He that devours the Scraps which Lunsford *makes*,
Whoſe Picture feeds upon a Child in Stakes.

Mr. *Gayton*, in Banter of this idle Opinion, (ſee *Notes on Don Quixote*, book 3. chap. 6. p. 103.) calls *Saturn*, the very *Lunsford* of the Deities: they might as well have aſcribed to him the Appetite of the *Giant Wide-Noſtrils*, who ſwallow'd Windmills with their Snails; (*Rabelais*, vol. 1. book 4. chap. 17,) or the famous

Zyto,

And turn'd the Men to ten-horn'd Cattle,
Becauſe they came not out to Battle:
Made Taylors 'Prentices turn Heroes,
For Fear of being *transform'd to Meroz*;

Zyto, (Conjurer to *Wenceſlaus*, Son to the Emperor *Charles* IV.) who upon a Trial of Skill at the Duke of *Bavaria*'s Court, ſwallow'd the Duke's principal Conjurer with all he had about him, his dirty Shoes excepted; and then for the diverſion of the Company, ran with him to a large Tub of Water, and launch'd him out to the middle of it. Vide *Hiſtoriæ Boiemicæ*, lib. 23. p. 221, 222. a *Jo. Dubravio Epiſcopo Olomuzenſi Baſilæ*, 1575. *Camerarius*'s *Living Library*. *London* 1621. p. 266. *Turkiſh Spy*, vol. 4. book 4. chap. 9. *Plain Dealer*, publiſh'd 1734. vol. 1. N 23. Colonel *Lunsford*, after all, was a Perſon of extraordinary Sobriety, induſtry and Courage, and was kill'd at the taking of *Briſtol* by the King, in 1643. (ſee *Echard*'s *Hiſtory of* England, vol. 2. p. 425.)

ỳ. 1120.——————*Transform'd to* Meroz.] That Text in *Judges* v. 23. *Curſe ye* Meroz, *ſaid the Angel of the Lord*; *curſe ye bitterly the Inhabitants thereof*; *becauſe they came not to the Help of the Lord againſt the Mighty*.

The *Rebellious Preachers* were wont to ſound often in the Ears of the People, to make them imagine, they ſhould fall under a grievous Curſe, if they, as many at leaſt as were fit to make Soldiers, did not liſt into the Parliament Army, to fight, what theſe hypocritical Rebels call'd. *The Lord's Battles againſt the Mighty*; that was the King and all his Friends. (Dr. *B.*) *Stephen Marſhall* preach'd a ſeditious Sermon before the Commons *Feb.* 13, 1641 from that Text, intitled, *Meroz curs'd (penes me)* to which probably Mr. *Butler* alludes: or to Mr. *Horton*'s *Faſt Sermon before the Peers*, December 30. p. 8. See *A Century of eminent Preſbyterian Preachers*, 1723. p 41.

Then curſe ye Meroz, *in each Pulpit did thunder*,
To perplex the poor People, and keep them in wonder,
Till all the Reins of Government were quite broken aſunder.

(A Song intitled. *The Rump ſerved in with a grand Sallet*. St. 10. *Collection of Loyal Songs*, reprinted 1731. vol. 2. p. 179.)

The *Scots* (*in their Declaration*, Auguſt 10. *concerning their Expedition into* England, p. 8, 9.) ſay, "The Lord ſave us from "the Curſe of *Meroz*, who came not to help the Lord againſt "the Mighty." How careful they and their *Engliſh Brethren* were to keep all others from that Curſe, appears from the Declaration of both Kingdoms, 1643. p. 6. "We give (ſay they) "public Warning to ſuch Perſons to reſt no longer upon their "Neutrality —— but to take the Covenant, and join with all "their Power —— otherwiſe we do declare them to be public "Enemies to their Religion and Country, and that they are to

And rather forfeit their Indentures,
Than not eſpouſe the Saints Adventures.
Could *tranſubſtantiate*, *metamorphoſe*, (*us*:
And charm whole Herds of Beaſts, like *Orphe-*
Inchant the King's, and *Church's Lands*,
T' obey, and *follow your Commands*;
And ſettle on *a new Freehold*,
As *Marcly-Hill* had done of old.
Could turn the *Covenant*, *and tranſlate*
The *Goſpel*, *into Spoons*, *and Plate*:
Expound upon all *Merchant Caſhes*,
And open th' *intricateſt Places*:
Could *catechize* a Money-Box,
And prove all Powches *orthodox*;

" be cenſured and puniſhed as profeſſed Adverſaries and *Malig-nants*. (*Foulis*'s *Hiſtory of wicked plots*, &c. edit. 2. p. 178. 224.)

℣. 1127, 1128. *And ſettle on a new Freehold,—As* Marcly-Hill *had done of old.*] " Near the Conflux of the *Lug* and *Wye* (*Here-*" *fordſhire*) Eaſtward, a Hill which they call *Marcly-Hill*, did in " the Year 1575 rouſe itſelf as it were out of Sleep, and for " three Days together ſhoving its prodigious Body forward, with " a horrible roaring Noiſe, and overturning every Thing in its " Way, raiſed itſelf to the great Aſtoniſhment of the Beholders, " to a higher Place, by that Kind of Earthquake, I ſuppoſe, " which Naturaliſts call *Braſmatia*." *Cambden*'s *Britannia*, edit. 1722. Col. 691. *Stow*'s *Chronicle*, continued by *Howes*, p. 667.

A like Account we meet with of *Blackmore* in *Dorſetſhire*, in the Year 1587. (*Stow*, ibid. p. 695.) and at *Weſtram* in *Kent*, 1599. (*Stow*, ibid. p. 782.) of the Fall of one of the higheſt Mountains among the *Griſons* by an Earthquake, in the Year 1618, which overwhelmed a Burrough, or little Town called *Pleara*, and ſwallowed up the Inhabitants: So that there was not any Trace or Sign left of the Place. *Perrival*'s *Hiſtory of the Iron Age*, part. 1. p. 88. And the ſinking down of the Part of a Hill near *Clogher* in *Ireland*, *March* 10, 1712-13. *Philoſophical Tranſactions*, vol 28. p. 267. And of the uncommon Sinking of the Earth at *Folkeſtone* in *Kent*, 1716. *Philoſophical Tranſactions*, vol. 29. num. 349. p. 469, &c. And the Hill of *Scarborough* is freſh in Memory. See Accounts of the like Kind, *Plinii Nat. Hiſt.* lib. 2. cap. 83. *Gryphiandri de Inſulis*: *Caſu Symplegadum Inſular.* cap. 31. p. 513. *Alſtedii. Theſaur. Chronologic.*

Until the *Cauſe* became a *Damon*,
And *Pythias*, the wicked *Mammon*:
And yet, in ſpight of all your Charms,
To conjure *Legion* up in Arms:
And raiſe more Devils in the *Rout*,
Than e'er y' were able to caſt out;
Y' have been reduc'd, and by thoſe Fools,
Bred up (you ſay) in your own Schools;
Who though but gifted at your Feet,
Have made it plain, they have more Wit.
By whom you've been ſo oft trepann'd,
And held forth out of all Command.
Out-gifted, out-impuls'd, out-done,
And out-reveal'd at Carryings-on.
Of all your Diſpenſations worm'd,
Out-Providenc'd, and *out-reform'd*;
Ejected out of Church and State,
And all things, but the People's Hate;
And ſpirited out of th' Enjoyments
Of precious, edifying Employments,

logic. Anno 1241. cap. 32. p. 306. edit. 1628. *Mercurius Politicus*, N 372. p. 7935.

ỳ. 1135, 1136. *Until the Cauſe became a* Damon,—*And* Pythias, *the wicked Mammon.*] *Damon* and *Pythias* were two of *Pythagoras*'s Followers: When *Dionyſius*, the Tyrant of *Syracuſe*, had condemn'd one of them to die, he begg'd a few Days to ſet his Houſe in Order, and the other willingly offered himſelf in the mean while to ſtay as Pledge, and to die inſtead of his Friend, if he returned not at the Time appointed: but he came according to Appointment to ſuffer Death himſelf, and thereby to acquit his Friend, that had engaged for his return: When the Tyrant ſaw this Faithfulneſs in their Friendſhip, he pardoned him that was condemned to die, and deſired that he might be admitted as a third Perſon in their Friendſhip (*Valer Maxim.* lib. 20. cap. 7. *De Amicitiâ*, p. 412. edit. Varior. 1651.) See the Friendſhip of *Niſus* and *Euryalus*, *Virgil. Æneid.* lib. 9.

His amor unus erat, pariterque in Bella ruebant, *&c.*

By thoſe who lodg'd their Gifts and Graces,
Like better Bowlers, in your *Places*;
All which you bore, with Reſolution,
Charg'd on th' Accompt of Perſecution;
And though moſt righteouſly oppreſt,
Againſt your Wills, ſtill acquieſc't;
And never *Hum'd* and *Hah'd Sedition*,
Nor ſnuffled *Treaſon*, nor *Miſpriſion*.
That is, becauſe you never durſt;
For had you *preach'd*, and *pray'd your worſt*,
Alas! you were no longer able
To raiſe your *Poſſe* of the *Rabble*:
One ſingle Red-Coat Sentinel
Out-charm'd the Magick *of the Spell*;

ỳ. 1162. *Nor ſnuffled Treaſon.*] Alluding to thoſe treaſonable Sermons before the two Houſes, from 1641 to 1648. In number between two and three Hundred.

Mr. *Butler* in his *Geneva* Ballad girds them for ſpeaking through the Noſe, *Remains*, 1727. p. 46.

To draw in Proſelytes, like Bees
With pleaſing Twang, he tones his Proſe,
He gives his Handkerchief a Squeeze,
And draws John Calvin *through his Noſe,*

And in his Poem intitled, *Oliver's Court, Remains.*

If he be one of the eating Tribe,
Both a Phariſee and Scribe;
And hath learn'd the ſniveling Tone
Of a Fluxt Devotion,
Curſing from his ſwearing Tub
The Cavaliers to Belzeebub.
Let him repair, &c.

Sir *Roger L'Eſtrange* diſtinguiſhes between the Religion of the Heart and that of the Noſe. *Declaration of the City to the Men at* Weſtminſter. *L' Eſtrange's Apology*, p. 40.

ỳ. 1167, 1168. *One ſingle Red-Coat Sentinel— Out-charm'd the Magic of the Spell.*] Sir *Roger L'Eſtrange (Reflection on the Fable of a Sheep and a Crow*, part 1. fab. 77.) in his Obſervation upon the Mob, ſays, "That they are Tongue valiant, and as bold as "*Hercules*, where they know there's no Danger; but throw a "Volley of Shot amongſt them, and they have not the Courage "of ſo many Hares."

ỳ. 1191.

And, with his *Squirt-fire*, could diſperſe
Whole Troops, with Chapter rais'd, and Verſe:
We knew too well thoſe Tricks of yours,
To leave it ever in your Powers;
Or truſt our *Safeties*, or *Undoings*,
To your *diſpoſing of Out-goings*:
Or to your ordering Providence,
One Farthing's-worth of Conſequence.
For had you Pow'r to undermine,
Or Wit to carry a Deſign,
Or Correſpondence to trepan,
Inveigle, or betray one Man;
There's nothing elſe that intervenes,
And bars your Zeal to uſe the Means;
And therefore wond'rous like, no doubt,
To bring in *Kings*, or keep them out:
Brave Undertakers to *reſtore*,
That cou'd not keep your ſelves in Pow'r:
T' advance the Int'reſts of the *Crown*,
That wanted Wit to keep your own.
'Tis true, you have (for I'ld be loth
To wrong ye) done your Parts in both,
To keep him out, and bring him in,
As Grace is introduc'd by Sin;
For 'twas your zealous want of Senſe,
And *ſanctify'd Impertinence*;
Your carrying Buſineſs in a Huddle,
That forc'd our Rulers to New-model;
Oblig'd the State to tack about,
And turn you, Root and Branch, all out;

℣. 1191. *To keep him out, and bring him in.*] See the *Preſbyterians* notably girded upon this Head. Sir *Roger L'Eſtrange's* Moral to fab. 240. 2d part, intitled, *The Fool-mak's the Match.*

To *Reformado*, One and All,
T' your great *Croyſado General.*
Your greedy ſlav'ring to devour,
Before 'twas in your Clutches, Pow'r,
That ſprung the Game you were to ſet,
Before y' had Time to draw the Net:

ỳ 1199, 1200. *To Reformado one and all—To your great* Croyſado *General.*] It was demanded in the Army's Remonſtrances, and printed Papers, "That all *Reformado Officers*, Soldiers, and "Forces in and about *London*, or elſewhere, not actually in the "Army's Power, may be immediately diſpers'd; the old City, "and Parliament Guards remov'd, and a new ſtrong Guard of "Horſe and Foot, preſently ſent from the Army to ſecure the "City and *Tower* of *London*, and the Commons Houſe." (*The total and final Demands already made by, and to be expected from the Agitators and Army*, p. 7. *London* 1647.)

By *Croyſado General*, *General Fairfax* is intended, who laid down his Commiſſion, when in the Year 1650, it was propos'd to him to march againſt the *Scots:* (ſee *Echard*'s *Hiſtory of* England, vol. 2. p. 690.) upon which the Rump ſettled on him 5000*l. per annum.* (*Ludlow*'s *Memoirs*, edit. 1698. vol. 1. p. 316.)

Mr. *Cleveland* (in his *Character of a* London *Diurnal*) obſerves upon him as follows. "The greateſt Wonder is at *Fairfax*, how "he came to be a *Babe of Grace*; certainly it is not in his *perſo-* "*nal*, but (as the *State Sophies* diſtinguiſh) in his politick Capaci- "ty; regenerated *ab extra* by the Zeal of the Houſe he ſate in, "as Chickens are hatch'd at *Grand-Cairo*, by the Adoption of an "Oven."

Will. Fool *was counted the worſt of the Twain,* (Sir *W. Waller.*)
Till Tom Fool, *Lord* F——*the Cauſe to maintain,*
His Honour and Conſcience did fearfully ſtain,
Which no Body can deny.

(*The Rump carbonado'd. Collection of Loyal Songs*, vol. 2. p. 121.)

General *Fairfax* is called the *Croyſado General* becauſe Religion was the firſt pretence to Rebellion, and in Alluſion to the Expedition of the *Chriſtians* in the Year 1196, to recover the Holy Land from the *Infidel Saracens*, at the Inſtance of Pope *Urban* the 2, which was call'd the *Croyſade*. (See an Account of it, *Life of* Godfrey *of* Bullen, *by* Fairfax. *Abbe* Vertot's *Hiſtory of the Knights of* Malta, vol. 1. p. 9, 10, 11, &c. Robert *of* Glouceſter's *Chronicle. By Mr.* Hearne, p. 392. *Baker*'s *Hiſtory of the Inquiſition*, 1734. p. 5, &c. and an Account of the *Croyſade of the Ladies at* Genoa. *Miſſon*'s *new Voyages*, &c. vol. 1. p. 426, 427.

ỳ. 1215,

Your Spight to ſee the Church's Lands
Divided into other Hands,
And all your *ſacrilegious Ventures*
Laid out in *Tickets*, and *Debentures*;
Your Envy to be ſprinkled down,
By Under Churches in the Town;
And no Courſe us'd to ſtop their Mouths,
Nor th' *Independent*'s ſpreading Growths:
All which conſider'd, 'tis moſt true
None bring him in ſo much as you.
Who have prevail'd beyond their Plots,
Their Midnight *Juntoes*, and *ſeal'd Knots*;
That thrive more by your zealous Piques,
Than all their own raſh Politicks.
And this Way you may claim a Share,
In carrying (as you brag) *th' Affair*,
Elſe Frogs and Toads, that croak'd the *Jews*
From *Pharaoh*, and his Brick-kilns looſe;
And Flies and Mange, that ſet them free
From Taſk-Maſters, and Slavery,
Were likelier to do the Feat,
In any indiff'rent Man's Conceit:
For who e'er heard of *Reſtoration*,
Until your *thorough Reformation?*

ỳ. 1215, 1216. *Who have prevail'd beyond their Plots,—Their Midnight Juntoes, and ſeal'd Knots.*] This probably refers to their private *Cabals*, or *Clubs*: a Knot of Men, or Club of Men, is much the ſame; and the Word *Knots*, rather than Clubs, is us'd for the ſake of the Rhime. He calls them *ſeal'd Knots*, on Account of the Secreſy they were bound to keep. (Dr. *B.*)

ỳ. 1221, 1222. *Elſe Frogs and Toads, that croak'd the* Jews—*From* Pharaoh, *and his Brick kilns looſe.*] Alluding to one of the Plagues in *Egypt* (See *Exodos* viii.)

Et veterem in limo ranæ cecinere querelam.
(*Virgilii Georgic.* lib. 1. 378.

Improbus ingluviem raniſque loquacibus explet.
(*Virgilii Georgic.* lib. 3. 431.

ỳ. 1237.

That is, the *King*'s and *Church*'s Lands
Were ſequeſter'd int' other Hands:
For only then, and not before,
Your Eyes were open'd to reſtore.
And when the Work was carrying on,
Who croſs'd it, but yourſelves alone?
As by a World of Hints appears,
All plain, and extant, as your Ears.
But firſt, o' th' firſt: The Iſle of *Wight*
Will riſe up, if you ſhould deny't;
Where *Henderſon*, and th' other *Maſſes*,
Were ſent to cap Texts, and *put Caſes:*

ỳ. 1237, 1238, 1239, 1240. ——— ——*The Iſle of* Wight,—*Will riſe up, if you ſhould deny't;*—*Where* Henderſon, *and th' other Maſſes,*—*Were ſent to cap Texts, and put Caſes.*] When the King, in the Year 1646, was in the *Scotch Army*, the *Engliſh Parliament* ſent him ſome Propoſitions; one of which was the Abolition of Epiſcopacy, and the ſetting up *Presbytery* in it's Stead. Mr. *Henderſon*, one of the chief of the *Scotch Presbyterian Miniſters*, was employ'd to induce the King to agree to this Propoſition; it being what his Majeſty chiefly ſtuck at. Accordingly he came provided with Books and Papers for his Purpoſe: The Controverſy was debated in Writing, as well as by perſonal Conference, and ſeveral Papers paſs'd between them, which have been ſeveral times publiſh'd: From which it appears, that the King, without Books or Papers, or any one to aſſiſt him, was an Overmatch for this old Champion of the *Kirk*, (and I think it will be no *Hyperbole*, if I add, for all the then *Engliſh* and *Scotch Presbyterian Teachers* put together) and made him ſo far a Convert, that he departed with great Sorrow to *Edinburgh*, with a deep Senſe of the Miſchief of which he had been the Author, and Abetter; and not only lamented to his Friends and Confidents, on his Death-bed, which follow'd ſoon after, but likewiſe publiſh'd a ſolemn Declaration to the *Parliament*, and *Synod* of *England*, in which he own'd, "That they had been abuſed with moſt falſe Aſperſi-"ons againſt his Majeſty, and that they ought to reſtore him to "his full Rights, royal Throne, and Dignity; leſt an endleſs "Character of Ingratitude lie upon them, that may turn to their "Ruine." As to the King himſelf, beſides mentioning his Juſtice, his Magnanimity, his Sobriety, his Charity, and other Virtues, he has theſe Words. "I do declare before God and "the World, whether in Relation to the *Kirk*, or *State*, I found

"his

To paſs for deep and *learned Scholars*,
Although but paltry *Ob* and *Sollers*:

" his Majeſty the moſt intelligent Man that ever I ſpake with, " as far beyond my Expreſſion, as Expectation.—I profeſs, I " was oftentimes aſtoniſh'd with the Quickneſs of his Reaſons and " Replies; wondred, how he, ſpending his Time in Sports and " Recreations, could have attain'd to ſo great Knowledge, and " muſt confeſs, that I was convinc'd in Conſcience, and knew " not how to give him any reaſonable Satisfaction; yet the " Sweetneſs of his Diſpoſition is ſuch, that whatever I ſaid, was " well taken. I muſt ſay, that I never met with any Diſputant " of that mild and calm Temper, which convinc'd me, that his " Wiſdom and Moderation could not be without an extraordina- " ry Meaſure of divine Grace. I dare ſay, if his Advice had " been follow'd, all the Blood that is ſhed, and all the Rapine " that has been committed, would have been prevented." (Dr. *B.*)

Mr. *Butler* is miſtaken in ſaying, That *Henderſon* was one of the Perſons ſent to diſpute with the King in the *Iſle of Wight*; for Mr. *Henderſon* died *October* 31. 1646. (*Whitelock*'s *Memorials*, 2^d^ edit. p. 221.) and the Treaty at *Newport*, in the *Iſle of Wight*, began *Monday* the 18th of *September*, 1648. (*Echard*'s *Hiſtory of* England, vol. 2. p. 611. *Whitelock*'s *Memorials*, p. 337. near two Years after Mr. *Henderſon*'s Death.

ẏ. 1241, 1242. *To paſs for deep and learned Scholars,—Although but paltry* Ob *and* Sollers.] *Ob* and *Sollers* are ſaid by the Annotator, to be " two ridiculous Scribiers, that were often peſter- " ing the World with Nonſenſe." Two Scribblers that never wrote at all, or were known only to our Annotator.

Whoever conſiders the Context, will find, that *Ob* and and *Sollers* are deſigned as a Character of Mr. *Henderſon*, and his fellow Diſputants, who are call'd *Maſſes* (as *Mas* is an Abridgement of *Maſter*) that is, young Maſters in Divinity; and this Character ſignifies ſomething quite contrary to deep and learned Scholars; particularly ſuch as had ſtudied Controverſies, as they are handled by little Books, or Syſtems, (of the *Dutch* and *Geneva* Cut) where the Authors repreſent their Adverſaries Arguments by ſmall Objections, and ſubjoin their own pitiful Solutions: In the Margin of theſe Books may be ſeen *Ob* and *Sol:* Such *Muſhroom* Divines, are ingeniouſly and compendiouſly call'd *Ob* and *Sollers*. (Dr. *N.*)

Next comes in Gold, that brazen Face,
If Buſtering be a Sign of Grace,
The Youth is in a woful Caſe:
Whilſt he ſhould give us, Sols *and* Obs,

He

As if th' unreaſonable Fools
Had been a *Courſing in the Schools*;
Until th' had prov'd the *Devil Author*
O' th' *Covenant*, and the *Cauſe* his *Daughter*.
For when they charg'd him with the Guilt
Of all the Blood that had been ſpilt;
They did not mean he *wrought th' Effuſion*,
In Perſon, like Sir *Pride*, or *Hughſon*:

He brings us in ſome ſimple Bobs,
And fathers them on Mr. Hobs.
(The *Rota*. *See Collection of Loyal Songs*, vol. 2. p. 217.)

℣. 1250. *Like Sir* Pride——] *Pride* was a *Foundling*, to which the following Lines allude. (*Collection of Loyal Songs*, &c. vol. 1. p. 181.

He by Fortune's Deſign, ſhould have been a Divine,
And a Pillar no doubt of the Church;
Whom a Sexton (God wot) in the Belfry begot,
And his Mother did pig in the Porch.

He had been a Brewer, or rather a Drayman; for which he is ſneer'd by the ſame Poet. *Id. Ib.* St. 5.

But obſerve the Deviſe of this Nobleman's Riſe,
How he hurried from Trade to Trade;
From the Grains he'd aſpire to the Veſt, and then higher;
'Till at length he a Drayman was made.

He went into the Army, was made a Colonel, and was principally concern'd in ſecluding the Members, in order to the King's Trial: which great Change was call'd *Colonel* Pride's *Purge*. (See *Echard's Hiſtory of* England, vol. 2. p. 621.) He was one of *Oliver Cromwell's* Upper Houſe. (See *Second Narrative of the Parliament ſo call'd*, p. 23. *Walker's Hiſtory of Independency*, part. 2. p. 252.) He is call'd *Thomas* Lord *Pride*. in the Commiſſion for erecting a *High Court of Juſtice*, for the Trial of Sir *Henry Slingſby*. Dr. *Hewit*, &c. *Mercurius Politicus*, num. 413. p. 492. Mr. *Butler* calls him Sir *Pride*, by Way of Sneer upon the Manner of his being knighted: for *Oliver Cromwell* knighted him with a *Faggot-Stick*, inſtead of a *Sword*. (See *Ludlow's Memoirs*, vol. 2. p. 587.) A Knighthood not much unlike that propoſed by *Ralph* Knight of the *Burning Peſtle*, (ſee *Beaumont* and *Fletcher's Play*, ſo call'd, edit. 1635. p. 32. (to the *Innkeeper*, in lieu of his Reckoning.

Ralph. Sir Knight, this Mirth of yours becomes you well,
But to requite this liberal Curteſy,
If any of your *'Squires* will follow Arms,
[*Viz. Chamberlains, Tapeſtro*, and *Oſtlers*.

He

But only thoſe, who firſt begun
The Quarrel, were by him ſet on.

He ſhall receive from my heroic Hand,
A *Knighthood*, by Virtue of this *Peſtle*.

Ibib.——————*Or* Hughſon.] He was a Cobler, went into the Army, and was made a Colonel; knighted by *Oliver Cromwell*, and to help to *cobble* the crazy State of the Nation, was made one of *Oliver*'s Upper Houſe. (See 2^d *Narrative*, &c. p. 23.) Sir *Roger L'Eſtrange* (ſee *Fable of the Cobler turn'd Doctor*, 1ſt part, fab. 401. ſee likewiſe 2^d part, fab. 37.) makes the following Remark upon *Hewſon:* " This minds me of a " Queſtion of a cobling Colonel of famous Memory (and he was a " Stateſman of the long Parliament Edition) put to a Lady of " Quality in *Ireland:* She had been ſo terribly plunder'd, that " the poor Woman went almoſt barefoot; and as ſhe was warm- " ing her Feet once in the Chimney Corner, the Colonel took " Notice, that her Shoes wanted *capping*. *Lord, Madam,* (ſays " he) *why do ye wear no better Shoes? Why, truly Sir,* (ſays ſhe) " *all the Coblers are turn'd Colonels, and I can get no Body to mend* " *them.*" He obſerves father of this infamous *cobling Colonel,* (*Key to* Hudibras) " That the Day the King was beheaded, he " went with a Body of Horſe from *Charing-Croſs* to the *Royal* " *Exchange,* proclaiming all the Way, *That whoſoever ſhould ſay* " *that* Charles Stuart *died wrongfully, ſhould ſuffer preſent Death.*" And he is juſtly ſneer'd by Mr. *Butler,* and another loyal Poet, in the folling Lines.

A one ey'd Cobler then was one
Of that rebellious Crew,
That in Charles *the Martyr's Blood,*
Their wicked Hands imbrew.
(*Tale of the* Cobler, *and Vicar of* Bray. *Remains.*)

Make room for one-ey'd Hewſon,
A Lord of ſuch Account,
'Twas a pretty Jeſt
That ſuch a Beaſt
Should to ſuch Honours mount.
When Coblers were in Faſhion,
And Niggards in ſuch Grace;
'Twas Sport to ſee,
How Pride and he,
Did joſtle for the Place.
(*Collection of Loyal Songs*, vol. 2. p. 11.)

See a further Account of him, (*Committee of Safety. Collection of Loyal Songs*, vol. 2. N° 31. p. 152. *The Cobler's laſt Will and Teſtament. or* Hewſon's *Tranſlation, Collection of Loyal Songs*, vol. 2. p. 233. *A Hymn to the gentle Craft. or* Hewſon's *Lamentation* Id. Ib. N° 54. p. 240. *Oliver's Court,* Mr. *Butler's Remains.*)

And who could thoſe be but the *Saints*,
Thoſe *Reformation Termagants?*
But e're this paſs'd, the wiſe Debate
Spent ſo much Time, it grew too late;
For *Oliver had gotten Ground*,
T' incloſe him with his Warriors round,
Had brought his Providence about,
And turn'd th' untimely Sophiſts out.
Nor had the *Uxbridge Bus'neſs* leſs
Of Nonſenſe in't, or Sottiſhneſs;

muins.) And of his Villainy, (*Trial of* William Hulet, as executioner of the King. *Trials of the Regicides*, 1660. p. 228. and Sir *Roger L'Eſtrange*'s *Apology*, p. 46. where he obſerves, "That "a Brother *Cobler* was kill'd by his Order.")

℣. 1257. *For* Oliver *had gotten Ground*, &c.] *Cromwell* was in *Scotland*, when the Treaty of *Newport* began, but it went on with a fatal Slowneſs, chiefly by the Means of Sir *Harry Vane*, *Pierpoint*, and ſome others, who went to it on Purpoſe to delay Matters; and partly by the Diffidence of that religious Monarch, who could not come to a Reſolution ſo ſoon as his Friends deſired earneſtly of him: So that by the Time it was come to any Maturity, *Cromwell* came with his Army from *Scotland* to *London*, and overturn'd all. (Mr. *B.*) See *Walker's Hiſtory of Independency*, part 2. p. 18.

℣. 1260. *And turn'd th' untimely Sophiſts* out.] See Note upon ℣. 1250.

4. 1261, 1262. *Nor had the* Uxbridge *Treaty leſs—Of Nonſenſe in't, or Sotiſhneſs.*] The Parliament's Commiſſioners were tied up to rigid Rules, and ſeem'd to have no Power of receding from the very Letter of the Propoſitions they brought along with them. This is confirm'd by the King's Letter to his Queen, of the 5th of *March* after. "Now is come to paſs (ſays he) "what I foreſaw, the fruitleſs End (as to a preſent Peace) of "this Treaty; but I am ſtill very confident, that I ſhall find the "good Effects of it. For beſides, that my Commiſſioners have "offer'd (to ſay no more) full meaſur'd Reaſon, and the Rebels "have ſtucken rigidly to their Demands, which I dare ſay, had "been too much, though they had taken me Priſoner; ſo that "aſſuredly, the Breach will light foully upon them." This Sentiment is juſt and rational, ſince the Parliament's Commiſſioners were inflexible, and made not the leaſt Conceſſion. As to what has been pretended in ſome Memoirs, (Biſhop *Burnet*'s *Hiſtory of his own Time*, vol. 1. p. 39, &c.) That the King abruptly broke

When from a *Scoundrel Holder-forth*,
The *Scum, as well as Son o' th' Earth*,

broke up this Treaty, upon the Marquis of *Montroſe*'s Letter to him, upon his Victory in *Scotland*: I think it may be refuted by the King's Letter to his Queen of the 19th of *February*, wherein he tells her, "He even then receiv'd certain Intelligence of a "great Defeat given to *Argyle* by *Montroſe*, who upon Surprize "totally routed thoſe Rebels, kill'd 1500 of them upon the "Place." This is all he ſays of it, and if he had receiv'd ſuch a Letter as is pretended, or this Victory had ſuch an extraordinary Effect upon him, no doubt he would in the Height of his Joy have told the Queen of it; to whom he open'd his Boſom, and frankly communicated all his ſecret Intentions. Nay, does he not in his Letter of the 5th of *March*, when the Treaty was broke up, abſolutely lay the fruitleſs Iſſue of it, to the Rigidneſs of the Parliament's Commiſſioners? If it had been rendered ineffectual by his Means, or if he had receded upon this Intelligence from any Propoſition, he had before agreed to; certainly the Queen muſt have been acquainted with ſo extraordinary a Motive: On the contrary, he was deſirous the Treaty might be prolong'd in hopes of an Accommodation: For on the 19th of *February* he tells her, "He had ſent an Enlargement of Days, for the limited "Days for treating were then almoſt expired" Theſe are Authorities drawn out of the King's own Letters, which fell into the Power of the Parliament at *Nazeby Fight*; which were ſoon afterwards publiſhed to the World by ſpecial Order of Parliament under the Title of, *The King's Cabinet open'd*; with ſevere Annotations upon them. And can we think, that if the leaſt Hint of this ſecret Piece of Hiſtory had been found, the ſtrict and partial Examiners of thoſe Letters and Papers, would not have triumph'd at the Diſcovery, and blazon'd it to the good People of *England* in their plauſible Annotations? I have been thus particular in refuting this ill-natur'd Inſinuation, becauſe it has of late ſo often been mention'd in Converſation, and the Truth of it, by ſome Men who are no Friends to the Memory of that excellent Monarch, taken for granted. (Mr. *B.*)

℣. 1263.——————*A ſcoundrel Holder-forth.*] This was Mr. *Chriſtopher Love*, a furious *Presbyterian*, who, when the King's Commiſſioners met thoſe of the Parliament at *Uxbridge*, in the Year 1644, to treat of Peace, preach'd a Sermon there on the 30th of *January*, againſt the Treaty, and ſaid, among other Things: that "no Good was to be expected from it, for that "they (meaning the *King's Commiſſioners*) came from *Oxford*, "with *Hearts full of Blood*."

Mr. *Echard* (vol. 2. p. 706. from Dr. *Nalſon*) mentions a *providential Vengeance upon him*, occaſioned by this Incident. That

the

Your *mighty Senators* took Law,
At his Command, were forc'd t' withdraw,
And ſacrifice the *Peace* o' th' Nation
To *Doctrine*, *Uſe*, and *Application*.
So when the *Scots*, your conſtant Cronies,
Th' Eſpouſers of your *Cauſe*, *and Monies*,

the *Letter of Reprieve* from *Cromwell*, was taken from the northern *Poſt-Boy* by ſome *Cavaliers* on the Road. (See an Account of his abject Behaviour at his Execution, *Impartial Examination of Mr.* Neal's 4th vol. *of the Hiſtory of the Puritans*, p. 128, &c.)

℣. 1269, 1270. *So when the* Scots, *your Conſtant Cronies,—Th' Eſpouſers of your Cauſe, and Monies.*] The Expence the *Engliſh* Rebels engaged the Nation in, by bringing in their *Brother Rebels* from *Scotland*, amounted to an extravagant Sum; their Receipts in Money, and *free Quarter*, 1462769*l.* 5*s.* 3*d.* (See *impartial Examination of Mr.* Neal's *third Volume of the Hiſtory of the Puritans*, p. 270. and *Appendix*, N° 62, 63, 64, 65.) *William Lilly*, the *Sidrophel* of this Poem, obſerves of the *Scots*, (*Preface to his Aſtrological Predictions of the Occurrences of* England, 1648, 1649, 1650.) "That they came into *England*, purpoſely to ſteal our "Goods, raviſh our Wives, enſlave our Perſons, inherit our "Poſſeſſions and *Birth Rights*; remain here in *England*, and ever-"laſtingly to inhabit among us."

Mr. *Bowlſtrode*, Son of Colonel *Bowlſtrode*, a factious Rebel in *Buckinghamſhire*, in his Prayer before his Sermon, at *Horton* near *Colebrook*, uſed the following Words. "Thou haſt, O Lord, of "late written bitter Things againſt thy Children, and forſaken "thine own Inheritance; And now, O Lord, in our Miſery and "Diſtreſs we expected Aid from our Brethren of our neighbour-"ing Nation; (the *Scots* I mean) but, good Lord, thou know-"eſt, that they are a falſe and perfidious Nation; and do all "they do for their own Ends,"—(*Mercurius Ruſticus*, N° 14. p. 157.)

By the Author of a Tract, intitled *Lex Talionis*, 1647. p. 9. 'tis propoſed as a preventing Remedy, "to let the *Scots*, in the "Name of God, or of the Devil that ſent them, go Home."

I muſt confeſs, the holy Kirk, did only work
Upon our Kirk for Silver and Meat;
Which made us come with Awe our Broods,
Venture our Blood for Awe your Goods, to pilfer and to cheat.
(*The* Scotch *War. Collection of Loyal Songs, reprinted* 1731. vol. 1. N° 24)

For of late the treacherous Scots *and wee,*
On a national Covenant did agree;

And

Who had ſo often, in your Aid,
So many Ways been ſoundly paid:
Came in at laſt for better Ends,
To prove themſelves your truſty Friends;
You baſely left them, and the Church
They train'd you up to, *in the Lurch*,
And ſuffer'd your own *Tribe of Chriſtians*
To *fall before*, as *true Philiſtines*.
This ſhews what Utenſils y' have been,
To bring the *King*'s Concernments in:
Which is ſo far from being true,
That none but he can bring in you:
And if he take you into Truſt,
Will find you moſt exactly juſt:
Such as will *punctually repay*
With double Intereſt, and betray.
Not that I think thoſe *Pantomines*,
Who vary Action, with the Times,
Are leſs ingenious in their Art,
Than thoſe who dully *act one Part*;
Or thoſe who turn from Side to Side,
More guilty, than the Wind and Tide.
All Countries are a wiſe Man's Home,
And ſo are Governments to ſome,

And bound our ſelves by ſolemn Oath,
Ne'er after to keep Faith and Trothe;
And well may we ſweare,
The're our Brethren deare,
For they have coſt us many a thouſand Pound;
And for all that we have got
But this Advantage from the Scot,
We are turn'd rebellious and round.
A New Ballad, call'd, A Review of the Rebellion, in three Parts.
(See a further Account of the *Scotch* Rebels, *Earl of* Strafford's *Letters*, vol. 2. p. 338, 339, &c. *Perrival*'s *Hiſtory of the iron Age*, part 1. p. 88. part 2. p. 208.)

Who change them for the ſame Intrigues
That Stateſmen uſe in breaking Leagues?
While others in *old Faiths, and Troths,*
Look odd, as *out-of-faſhion'd Cloaths:*
And naſtier, in an *old Opinion,*
Than thoſe who never ſhift their *Linnen.*
For *True* and *Faithful*'s ſure to loſe,
Which Way ſoever the Game goes:
And whether Parties, loſe or win,
Is always *Nick'd,* or elſe *hedg'd in.*
While *Pow'r uſurp'd,* like ſtol'n Delight,
Is more bewitching than the right,
And when the Times begin to *alter,*
None riſe ſo high as *from the Halter.*
And ſo may we, if w' have but Senſe
To uſe the neceſſary Means.
And not your uſual *Stratagems*
On one another, Lights, and Dreams.
To ſtand on Terms as poſitive,
As if we did not take, but give:
Set up the *Covenant* on Crutches,
'Gainſt thoſe who have us in their Clutches,
And dream of pulling Churches down,
Before w' are ſure to prop our own:
Your conſtant *Method of Proceeding,*
Without the *carnal Means of heeding:*
Who, 'twixt your *inward Senſe,* and *outward,*
Are worſe, than if y' had none, accoutred.
I grant, all Courſes are in vain,
Unleſs we can get in again;

℣. 1308. *None riſe ſo high as from the Halter.*] This was Sir *Samſon Legend*'s Opinion in *Jeremy*'s Caſe. *Congreve*'s *Love for Love,* act 2. ſc. 4. And *Gibbet*'s: See Anſwer to *Archer, Beaux Stratagem,* act 2. p. 25.

℣. 1327,

The only Way that's left us now,
But all the Difficulty's, *How?*
'Tis true, w' have *Money*, *th' only Pow'r*
That all Mankind falls down before;
Money, *that*, *like the Swords of Kings*,
Is the laſt Reaſon of all Things:

ỳ. 1327, 1328. *'Tis true, w' have Money, th' only Pow'r—That all Mankind fall down before.*] "'Tis with Money, as 'tis with "Majeſty, (ſays Sir *Roger L'Eſtrange*, *Reflection on the Fable of "the Countryman and Kid. Firſt Part*, fab. 340.) all other Pow-"ers and Authorities ceaſe, whilſt that's in Place.——Fathers, "Mothers, Brothers, Siſters, Relations, Friendſhips, are all but "empty Names of Things.——'Tis Intereſt that governs the "World, and the Rulers of it:—For it works in all Degrees and "Qualities of Men.——Money in fine, is the univerſal Paſſport; "and all Doors open before it."

Nihil autem tam arduum quod pecuniâ non explicitur: Quemadmodum eleganter dictum eſt à *M. Tullio*, actione in *Verrem* ſecundâ, nihil eſſe tam ſanctum quod non violari, nihil tam munitum, quod non expugnari pecuniâ poſſit. Ortam aiunt *Paræmiam* ab oraculo quodam *Apollinis Pythii*, qui *Philippo* regi conſulenti, quo pacto poſſit *Victoriâ* potiri? Reſpondit ad hunc modum.

Ἀργύρειαις λογχάισι μάχῃ, καὶ πάντα νικήσεις.
[qu. κρατήσεις.]

i. e. Argenteis pugna telis atque omnia vinces.
videlicet innuens, ut quoſdam largitionibus ad proditionem ſolicitaret, atque ita conſecuturum quæ vellet. (*Eraſmi Adag. Chil.* 2. *Cent.* 7. *Prov.* 43. vol. 2. *op.* p. 624. Vide etiam *Adag. Chil.* 1. *Cent.* 3. *Prov.* 87. vol. 2. p. 144. *Pecuniæ obediunt omnia.* (See *Ray*'s *Proverbs*, 2d edit. p. 147.)

Ψυχὴ βροτοῖσιν αἷμα τ' ἔστιν ἄργυρος.

Sententia Poetæ *Timoclis*. Vid. *Natal. Comit*, Mythol. lib. 2. cap. 2. *Reuſneri Symbol. Imperat.* claſs 1. ſym. 22. p. 48, &c.

See *Shakeſpear*'s *Timon of Athens*, act 4. vol. 5. p. 273. *Turkiſh Spy*, vol. 4. book 4. letter 2d. *Spectator* N° 450. Dr. *Middleton*'s *Life of* Cicero, 4to edit. vol. 1. p. 266.

ỳ. 1329, 1330. *Money, that, like the Swords of Kings,—Is the laſt Reaſon of all Things.*] See the *Spectator*'s Diſſertation upon the *Argumentum Baſilinum*, (others write it *Bacilinum*, or *Baculinum*) N° 239.

"A Man (ſays the *Spectator*, N° 240) who is furniſh'd with "Arguments from the Mint, will convince his Antagoniſts much "ſooner, than one who draws them from Reaſon and Philoſophys:

And therefore need not doubt our Play
Has all Advantages that Way:
As long as Men have *Faith to ſell*,
And meet with thoſe that can *pay well*;
Whoſe half-ſtarv'd *Pride*, and *Avarice*,
One Church, and State will not ſuffice,
T' expoſe to Sale, beſide the Wages,
Of ſtoring Plagues to After-ages.
Nor is our Money leſs our own,
Than 'twas before we laid it down:
For 'twill return, and turn t' Account,
If we are brought in Play upon't:
Or but by *caſting Knaves*, get in,
What Pow'r can hinder us to win?
We know the Arts we us'd before,
In *Peace* and *War*, and ſomething more.
And by th' unfortunate Events,
Can mend our next Experiments:
For when w' are taken into Truſt,
How eaſy are the Wiſeſt chouſt?
Who ſee but th' Outſides of our Feats,
And not their ſecret Springs, and Weights:
And while they're *buſy at their Eaſe*,
Can carry what Deſigns we pleaſe:
How eaſy is't to ſerve for *Agents*,
To *proſecute our old Engagements?*
To keep the Good Old Cauſe on Foot,
And *preſent Power* from *taking Root*;

" phy: Gold is a wonderful Clearer of the Underſtanding, it " diſſipates every Doubt and Scruple in an Inſtant, accommodates " itſelf to the meaneſt Capacities, ſilences the loud and clamo- " rous, and brings over the moſt obſtinate and inflexible."

Inflame them both with falſe Alarms:
Of Plots, and Parties taking Arms:
To keep the Nation's Wounds too wide
From healing up of Side to Side.
Profeſs the paſſionat'ſt Concerns,
For both their Intereſts, by Turns.
The only Way t' improve our own,
By dealing faithfully with none;
(As Bowls run true, by being made
On Purpoſe falſe, and to be ſway'd)
For if we ſhould be true to either,
'Twould turn us out of both together;
And therefore have no other Means
To ſtand upon our own Defence,
But keeping up our *Antient Party*
In Vigour, *confident* and *hearty*:
To reconcile our late Diſſenters,
Our Brethren, *though by other Venters*;
Unite them, *and their diff'rent Maggots*,
As long and ſhort Sticks are in Faggots.
And make them join *again as* cloſe,
As when they firſt began t' eſpouſe;
Erect them into ſeparate
New *Jewiſh* Tribes, in Church and State;
To join in *Marriage*, and *Commerce*,
And only among themſelves *converſe*,
And all that are not of their Mind,
Make Enemies to all Mankind:
Take all Religions in, and ſtickle
From *Conclave* down to *Conventicle*;

℣. 1362. *For healing up.*] In all Editions to 1704. excluſive.
℣. 1368. *Of Purpoſe falſe.*] In all Editions to 1704. excluſive.

Agreeing ſtill, or diſagreeing,
According to the Light in Being.
Sometimes, for *Liberty of Conſcience*,
And ſpiritual Miſ-rule, in *one Senſe*:
But in another quite contrary,
As Diſpenſations chance to vary:
And ſtand for, as the Times will bear it,
All Contradictions of the Spirit:
Protect their *Emiſſaries*, empower'd
To *preach Sedition*, and *the Word*:
And when they're hamper'd by the Laws,
Releaſe the Lab'rers for the Cauſe;
And turn the Perſecution back
On thoſe that made the firſt Attack,
To keep them equally in Awe,
From *breaking*, or *maintaining Law*:
And when they have their Fits too ſoon,
Before the *Full-Tides* of the Moon;
Put off their Zeal, t' a fitter Seaſon,
For ſowing *Faction* in, and *Treaſon*;
And keep them hooded, and their Churches,
Like Hawks from bating *on their* Perches.
That when the bleſſed Time ſhall come
Of quitting *Babylon*, and *Rome*,
They may be ready to reſtore
Their own *Fifth Monarchy* once more.

℣. 1414. *Their own Fifth Monarchy once more.*] Dr. *Lightfoot* (ſee Sermon on the fifth of *November*, 1669. *Works*, vol. 2. p. 1166. ſee likewiſe 1056, 1057.) ſpeaks of the *Fifth Monarchy* Men in the following Manner. "And here (ſays he) I doubt "the *Fifth Monarchy Man* is foully miſtaken in his Reckoning, "when he accounts the *Fifth Monarchy to be the Kingdom of* "*Chriſt*; whereas the *Fifth Monarchy was the Kingdom of the* "*Devil*."

℣. 1419.

Mean while be better arm'd to fence
Againſt *Revolts of Providence.*
By watching narrowly, and ſnapping
All blind Sides of it, as they happen:
For if Succeſs could make us Saints,
Our Ruine turn'd us *Miſcreants:*
A Scandal that wou'd fall too hard
Upon *a Few*, and unprepar'd.
These are the Courſes we muſt run,
Spight of our Hearts, or be undone:
And not to ſtand on Terms and Freaks,
Before we have ſecur'd our Necks.
But do our Work, as out of Sight,
As Stars by Day, and Suns by Night:
All Licence of the *People* own,
In Oppoſition to the *Crown.*

ỳ. 1419, 1420. *For if Succeſs could make us Saints,—Our Ruine turn'd us Miſcreants.*] The Author of the *Fourth Part of the Hiſtory of Independency*, p. 56. compares the Governors of thoſe Times with the *Turks*, who aſcribe the Goodneſs of their Cauſe to the Keenneſs of their Sword, denying, that any thing may properly be called *Nefas*, if it can but win the Epithet of *Proſperum*. Dr. *Owen* ſeems to have been in this Way of thinking. "Where (ſays he, *Eben Ezer*, p. 13. *L'Strange*'s *Diſſenter's "Sayings*, part 2. p. 11.) is the God of *Marſton Moor*, and *the "God of* Nazeby? is an acceptable Expoſtulation in a glorious "Day. Oh! what a Catalogue of Mercies has this Nation to "plead by in a Time of Trouble? The God came from *Nazeby*, "and the holy One from the Weſt. *Selah.*"

And a Poet of thoſe Times banters them upon this Head, in the following Lines.

That Side is always right that's ſtrong,
And that that's beaten muſt be wrong;
And he that thinks that 'tis not ſo,
Unleſs he's ſure to beat 'um too,
Is but a Fool to oppoſe 'um.
(*Collection of Loyal Songs*, vol. 2. p. 143.)

See the Rebellion juſtified (by their Rebel-Preachers) from Succeſs. *Century of eminent Preſbyterian Preachers*, p. 22. &c.)

And for the *Crown* as fiercely ſide,
The *Head and Body* to divide.
The End of all we firſt deſign'd,
And all that yet remains behind:
Be ſure to ſpare no *publick Rapine*,
On all Emergencies, that happen;
For 'tis as eaſy to ſupplant
Authority, as Men in Want:
As ſome of us, in Truſts, have made
The one Hand with the other trade;
Gain'd vaſtly by their *joint Endeavour*,
The *Right* a Thief, the *Left* Receiver;
And what the one, by Tricks, *foreſtall'd*,
The other, by as ſly, *retail'd*.
For *Gain* has wonderful Effects
T' improve the Factory of Sects:
The Rule of Faith in all Profeſſions,
And great *Diana* of the *Epheſians*,
Whence turning of Religion's made
The Means *to turn*, and *wind a Trade*.
And though ſome change it for the worſe,
They put themſelves into a Courſe;
And draw in Store of Cuſtomers,
To thrive the better in Commerce:
For all Religions flock together,
Like *tame* and *wild Fowl* of a Feather;
To nab the Itches of their Sects,
As Jades do one another's Necks.
Hence 'tis, *Hypocriſy as well*
Will ſerve t' improve a *Church*, as *ZEAL*:

℣. 1448. *And great* Diana *of th'* Epheſians.] See *Acts* xix. 28.
℣. 1456. *Like Tame and Wild Fowl of a Feather.*] "Birds of a "Feather flock together." See *Ray's Proverbial Sentences*, b. 38. p. 61. edit. 1670.

As

As *Perſecution*, or *Promotion*,
Do equally advance *Devotion*.
Let Buſineſs, like ill Watches, go
Sometime too faſt, ſometime too ſlow:
For Things in Order are put out
So eaſy, *Eaſe it ſelf will do't*:
But when the Feat's deſign'd and meant,
What Miracle can bar th' Event?
For 'tis more eaſy to betray,
Than ruine any other Way.
All poſſible Occaſions ſtart,
The weighty'ſt Matters to divert;
Obſtruct, *perplex*, *diſtract*, *intangle*,
And lay perpetual Trains to wrangle.
But in Affairs of leſs Import,
That neither do us Good nor Hurt,
And they receive as little by,
Out-fawn as much, and *out-comply*;
And ſeem as ſcrupulouſly juſt,
To bait our Hooks for greater Truſt.
But ſtill be careful to *cry down*
All publick Actions, *though our own:*
The leaſt Miſcarriage aggravate,
And charge it all upon the *State:*
Expreſs the horrid'ſt Deteſtation,
And pity the diſtracted Nation.
Tell Stories *ſcandalous*, and *falſe*,
I' th' proper Language of *Cabals*,
Where all a ſubtle Stateſman ſays,
Is *half in Words*, and *half in Face*;
(As *Spaniards* talk in *Dialogues*,
Of *Heads*, and *Shoulders*, *Nods* and *Shrugs*)

Entruſt

Entruſt it under ſolemn Vows
Of *Mum*, and *Silence*, and the *Roſe*,
To be retail'd again in Whiſpers,
For th' eaſy Credulous to diſperſe.
Thus far the Stateſman — When a Shout,
Heard at a Diſtance, put him out;
And ſtrait another, all agaſt,
Ruſh'd in with equal Fear and Haſte:
Who ſtar'd about, as pale as Death,
And, for a While, *as out of Breath*:
Till having gather'd up his Wits,
He thus began his Tale by Fits.

ỳ. 1493, 1494. *Entruſt it under ſolemn Vow—Of Mum——*] *Mum* in Print (ſays Dr. *Baynard*, *Hiſtory of Cold Baths*, p. 132.) is like the ſealing a Bond in private, which begins, *Noverint Univerſi*.

Ibid.——————*And Silence*——————] See an Account of the Secreſy of the *Venetian Councells*. *Howel*'s *Hiſtory of the Signory of* Venice, p. 7.

Ibid.——————*And the Roſe*.] See this fully explain'd, *Stuckii Antiquitat. Convivial.* lib. 3. cap. 16. *Levinii Lemnii Herbar Biblior.* explicat. cap. 45. *Angeli Politiani Miſcell.* cap. 83. *Gruteri Fax Art.* To. 1. p. 100. Sir *Tho. Browne*'s *Vulgar Errors*, book 5 chap 21. ſect. 7. *Archbiſhop* Potter's *Antiquities of* Greece, vol. 2. chap. 20.

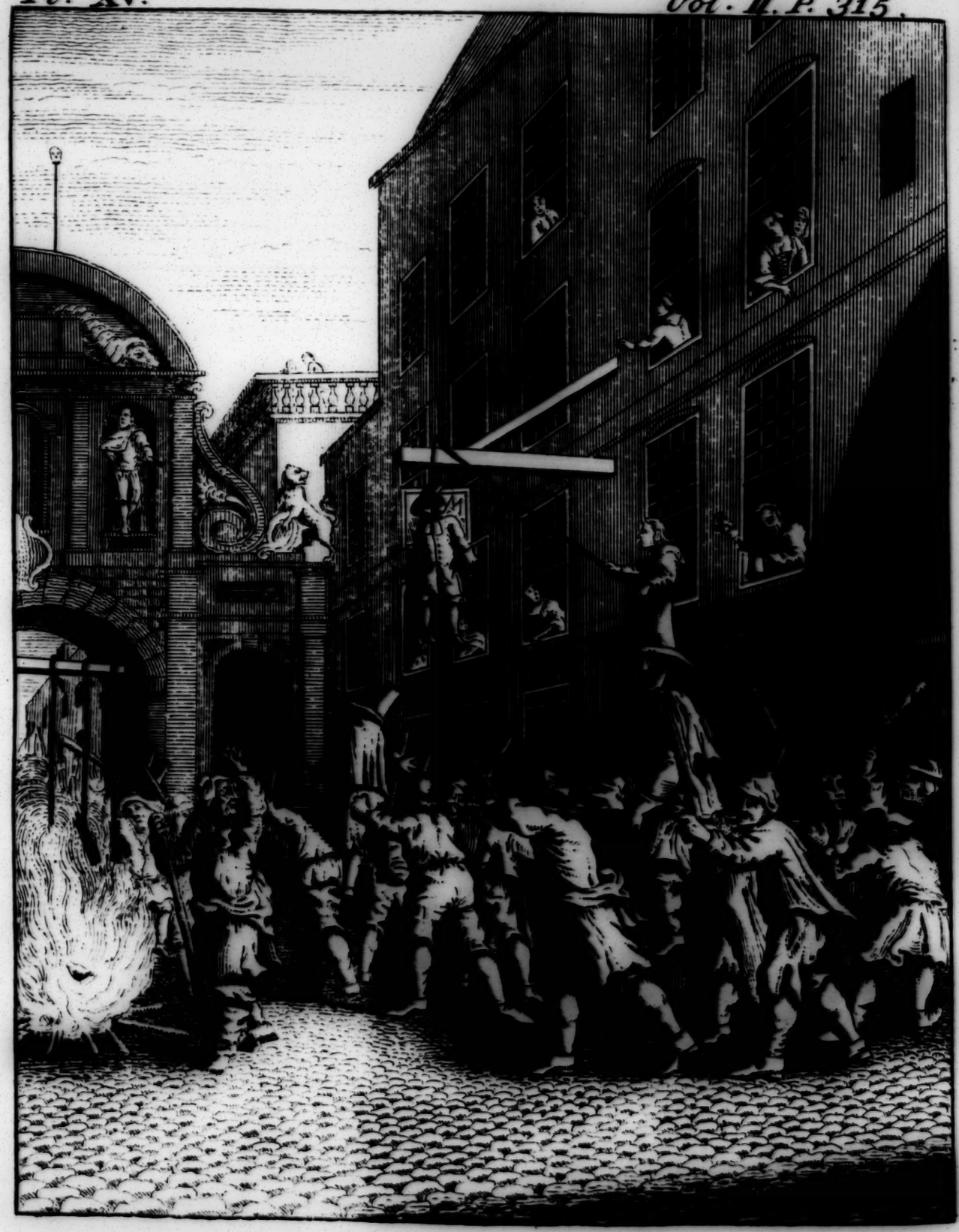
ỳ. 1495, 1496. *To be retail'd again in Whiſpers—For th' eaſy Credulous to diſperſe*.] The entruſting of Secrets with a Deſign of having them divulg'd, is well expoſed, in Sir *Roger L'Eſtrange*'s *Fable of the Woman entruſted with a Secret*, part 1. fab. 427. who (by Way of Trial and Banter) was entruſted by her Huſband with the Secret of his having *laid an Egg*, which was increaſed to forty Eggs by Six in the Afternoon.

Rabelais (*Works*, vol. 3. chap. 34) informs us, how Pope *John* the 22d, reproved the *Abbeſs* and *Nuns* of *Fontherralt*, for not being able to keep a Secret with which he had entruſted them, twenty-four Hours, though they had deſired of him an Indulgence to *confeſs* themſelves to one another under the *Seal of Secreſy*. See *Wife of* Bath's *Tale*, Dryden's *Fables*, folio, p. 485. *Tatler*, N° 152.

ỳ. 1504. *He thus began his Tale by Fits*.] We learn from *Lilly*, (*Life*, p. 85.) That the Meſſenger who brought this terrifying Intelligence to this *Cabal*, was Sir *Martyn Noell*, whom he calls a diſcreet



Pl. XV. Vol. II. P. 315.



That beaſtly *Rabble*,——that came down
From all the Garrets—in the Town,
And Stalls, and Shop-boards,—in vaſt Swarms,
With new-chalk'd Bills—and ruſty Arms,
To cry the *Cauſe*—up heretofore,
And bawl the BISHOPS——out of Door;
Are now drawn up—in greater Shoals,
To roaſt—and broil us on the Coals,
And all the *Grandees*—of our Members
Are carbonading—on the Embers;
Knights, Citizens, and Burgeſſes——
Held forth by *Rumps*——of Pigs and Geeſe,
That ſerve for Characters——and Badges
To repreſent their Perſonages:
Each Bonefire is a Funeral Pile,
In which they roaſt, and ſcorch, and broil,
And ev'ry Repreſentative
Have vow'd to roaſt——and broil alive:
And 'tis a Miracle, we are not
Already ſacrific'd incarnate.

diſcreet Citizen: He came about Nine at Night, and told them the ſurprizing News of the Citizens burning the Parliament (which they then called the *Rump*) in Effigy and Emblem. *Lilly* ſays, "This Council of State (the very *Cabal* before us) could not be-"lieve it, until they had ſent ſome Miniſters of their own, who "affirm'd the Verity of it." Sir *Martyn* tells his Story naturally, and begins like a Man in a Fright, and out of Breath, and continues to make breaks and Stops till he naturally recovers it; and then proceeds floridly, and without Impediment. This is a Beauty in the Poem, not to be diſregarded: and let the Reader make an Experiment, and ſhorten his Breath; or, in other Words, put himſelf into Sir *Martyn*'s Condition, and then read this Relation, and he will ſoon be convinced, that the breaks are natural and judicious. (Mr. *B.*)

℣. 1505. *That* Beaſtly Rabble *that came down.* &c.] * This is an accurate Deſcription of the Mob's burning Rumps upon the Admiſſion of the ſecluded Members, in Contempt of the Rump Parliament."

For while we wrangle here, and jar,
W' are grilly'd all at *Temple-Bar*:
Some, on the Sign-Poſt of an Ale-houſe,
Hang in *Effigy*, on the Gallows.
Made up of *Rags*, to perſonate
Reſpective *Officers of State*;
That henceforth, they may ſtand reputed,
Proſcrib'd in Law, and executed,
And while the Work is carrying on,
Be ready liſted under *Dun*,

ỳ. 1534. *Be ready liſted under* Dun.] *Dun* was the publick Executioner at that Time, and the Executioners long after that went by the ſame Name. Mr. *Butler*, in his *Propoſals for farming Liberty of Conſcience*, publiſh'd 1663, p. 30. amongſt other Reſolutions gives the following one. "Reſolv'd, that a Day "of ſolemn Faſting be—and among many other Particulars.— "Laſtly, to be deliver'd from the Hand of *Dun*, that *Uncircum-* "*ciſed Philiſtine*."

His Predeceſſor's Name was *Gregory*, as appears from the Prologue to *Mercurius Pragmaticus*, a *Tragick-Comedy*, acted at *Paris*, &c. 1641.

This trembles under the Black Rod, and he
Doth fear his Fate from the Gregorian *Tree.*

And in a Paper call'd the *Parliament Kite*, 1648. num. 14. Mention is made of him.

What would you ſay, to ſee them fall,
With both their Houſes vile;
Becauſe they have deceiv'd us all,
Now Gregory *they'll beguile.*

Sir John *Birkenhead* likewiſe mentions him, *Paul's Church-yard*, cent. 3. claſſ. 13. N° 68. Sir *William Segar*, *Garter King of Arms*, was impoſed upon by *Brook*, a Herald, who procured him by Artifice, to confirm Arms to *Gregory Brandon*, who was found to be *common Hangman* of *London*. *Anſtis's Regiſter of the Garter*, vol. 1. p. 399. And from him, probably, the *Hangman* was call'd *Gregory* for ſome Time. The Name of *Dun* which ſucceeded that of *Gregory*, is mentioned by *Cotton*, *Virgil Traveſtie*, publiſh'd 1670. b. 4. p. 124.

Away therefore my Laſs does trot,
And preſently an Halter got,
Made of the beſt String Hempen Teer,
And e'er a Cat could lik her Ear,

Had

That worthy Patriot, once the Bellows,
And Tinder-Box, of all his Fellows:
The activ'ſt Member of the Five,
As well as the moſt primitive;
Who, for his faithful Service then,
Is choſen for a *Fifth* agen:

Had tied it up with as much Art,
As Dun *himſelf could do for's Heart.*
(See *Marquis* of *Argyle*'s *Laſt Will and Teſtament*. 1661. p. 5.)

Nay, the Name of *Dun* was continued to theſe *Finiſhers of the Law* (as they have ſometimes affected to ſtile themſelves and *'Squires* by *their Office*, from the Confirmation, I ſuppoſe, of *Gregory Brandon*'s *Arms*) twelve Years longer; when one *Jack Ketch* about threeſcore Years ago was advanced to that Office; (who has left his Name to his Succeſſors ever ſince.) This appears from *Butler*'s *Ghoſt*, publiſhed 1682: when the Author wrote the former Part of it, 'tis plain, that *Dun* was the *Executioner*'s *Name*, or *Nick-Name*.

For you yourſelf to act 'Squire Dun,
Such Ignominy ne'er ſaw the Sun. (*Butler*'s *Ghoſt*, p. 29.)

But before he had printed off his Poem, *Jack Ketch* was in Office.

'Till Ketch *obſerving he was chous'd,*
And in his Profits much abus'd;
In open Hall the Tribune dun'd,
To do his Office, or refund.
(*Butler*'s *Ghoſt*, p. 54.)

See *Loyal Songs*, vol. 2. N° 2. p. 5.

None of theſe in their Office, could come up to the *Dutch Headſman*, mentioned by Mr, *Cleveland*. (*Character of a* London *Diurnal*) of whom 'twas reported, "That he would do his Office "with ſo much Eaſe and Dexterity, that the Head after the "Execution ſhould ſtand ſtill upon the Shoulders." Or to the Executioner of *Stockholm*, who was condemned to that Office at ten Years old, for cutting off the Head of another Boy at Play. *A de la Moytraye*'s *Travels*, vol 2. p. 361.

ỳ. 1540. *Is choſen for a Fifth agen*] Sir *Arthur Hazlerig*, one of the five Members of the Houſe of Commons, was impeached 1641-2. See Lord *Clarendon*, *Echard*, *Rapin*, &c. Sir *Arthur Hazlerig*, (as Mr. *Walker* obſerves, *Hiſtory of Independency*, part 1. p. 173.) was Governor of *Newcaſtle upon Tyne*, had the Biſhop of *Durham*'s Houſe, Park, and Manour of *Aukland*, and ſix thouſand five hundred Pounds in Money given him. He died in the *Tower of London*, January 8, 1661. *Mercurius Publicus*, num. 1. p. 16.

The

(For ſince the *State* has made a *Quint*
Of *Generals*, he's liſted in't)
This Worthy, as the World will ſay,
Is paid in Specie, his own Way;
For, moulded to the Life in Clouts,
Th' have pick'd from Dung-hills hereabouts,
He's mounted on a *Hazel Bavin*,
A cropp'd malignant *Baker* gave 'em:

The Writer of an *Elegy upon King* Charles *the Firſt* (1648. p. 9.) gives but a ſcurvy Character of him in the following Lines:

Nor John *of* Leyden, *whom the pillag'd Quires*
Employ'd in Munſter *for his own Attires:*
His Pranks by Hazelrig *exceeded be,*
A Wretch more wicked, and as mad as he;
Who once in Triumph led his ſumpter Moils
Proudly bedecked with the Altar's Spoils.

(See *Mercurius Ruſticus*, p. 143.)

See his Character, *Ludlow*'s *Memoirs*, vol. 2. p. 718. *Walker*'s *Hiſtory of Independency*, part 1. p. 29. part 4. p. 57. where he calls him, *A Saint of the Devil's*, laſt Edition. A Tract, intitled, *A true and exact Relation of the great and heavy Preſſures and Grievances, the well-affected northern bordering Counties lie under, by Sir* Arthur Hazlerig's *Miſgovernment.*——*By* John Muſgrave; *London*, printed Anno Dom. 1650. *Lilly*'s *Life*, p. 48. *Echard*'s *Hiſtory of* England, vol. 2. p. 279.

℣. 1541, 1542.——————*A Quint—Of Generals.*] The *Rump* growing jealous of *General Monk*, order'd, that the Generalſhip ſhould be veſted in five Commiſſioners. *Monk*, *Hazlerig*, *Walton*, *Morley*, and *Alured:* Making three a *Quorum*, but denying a Motion that *Monk* ſhould be of that *Quorum:* (*Echard*'s *Hiſtory of* England, vol. 2. p. 881. *Rapin*'s *Hiſtory of* England, vol. 2. p. 614.) but their Authority not being then much regarded, this Order was not obeyed, and *Monk* continued ſole General notwithſtanding, (See *Ludlow*'s *Memoirs*, vol. 2. p. 830, *&c.*)

℣. 1547. *He's mounted on a Hazel Bavin.*] Alluding to *Hazlerig*'s Name. *Bavin* ſignifies a *Bruſh Faggot.*

It yearly coſts five hundred Pounds beſides
To fence the Town from Hull, *and* Humbers's *Tides,*
For Stakes, for Bavins, Timber, Stones, and Piles, &c.
(*J. Taylor's Merry wherry Voyage. Works*, p. 13.

Shakeſpear uſes the Word (in his *Firſt Part of* Henry IV. act. 3. vol. 3. p. 400.) where the King, ſpeaking of *Richard the Second*, ſays,

The ſkipping King, he ambled up and down

With

And to the largeſt Bone-fire riding,
They've roaſted *Cook* already, and *Pride* in
On whom, in Equipage and State,
His Scarecrow Fellow-members wait,
And march in Order, two and two,
As at *Thanſgivings*, th' *us'd to do*;
Each in a tatter'd *Taliſman*,
Like Vermin in Effigie ſlain.
But (what's more dreadful than the reſt)
Thoſe *Rumps* are but the *Tail* o' *th' Beaſt*,
Set up by *Popiſh Engineers*,
As by the *Crackers* plainly appears;
For none but Jeſuits, have a Miſſion,
To preach the Faith with Ammunition,
And propagate the Church with Powder;
Their Founder was a blown-up Soldier.

With ſhallow Jeſters, and raſh *Bavin* Wits,
Soon kindled, and ſoon burnt.
See Mr. *Peck*'s Note, *New Memoirs of* Milton's *Life*, p. 246.

ỳ. 1550. *Th' have roaſted* Cook.] The wicked Wretch who acted as *Solicitor* in the King's Trial, and drew up a Charge of High Treaſon againſt him, and had drawn up a formal Plea againſt him, in caſe he had ſubmitted to the Juriſdiction of the Court. At his own Trial he pleaded, that what he did was as a *Lawyer* for his Fee. He deſervedly ſuffer'd at *Tyburn* as a *Regicide*. (See Lord *Clarendon* and Mr. *Echard*.)

When Pluto *keeps his Feaſt,*
The Rogues muſt all appear,
And Mr. Scot *I had forgot*
Muſt taſte of this good Cheer:
Find out the Man, quoth Pluto,
That is the greateſt Sinner;
If Cook *be he, then* Cook *ſhall be*
The Cook to cook my Dinner.
(*Collection of Loyal Songs*, vol. 2. p. 13.)

ỳ. 1564. *Their Founder was a blown-up Soldier.*] * *Ignatius Loyola*, the Founder of the Society of the Jeſuits, was a Gentleman of *Biſcay* in *Spain*, and bred a Soldier: was at *Pampelune* when it was beſieged by the *French*, in the Year 1521, and was ſo very lame in both feet, by the Damage he ſuſtained there, that he

was

These ſpiritual Pioneers o' th' Whore's,
That have the Charge of all her Stores;
Since firſt they fail'd in their Deſigns,
To take in Heav'n, by ſpringing Mines:
And with unanſwerable Barrels
Of Gunpowder, diſpute their Quarrels:
Now take a Courſe more practicable,
By laying Trains to fire the *Rabble*,
And blow us up, in th' open Streets,
Diſguis'd in *Rumps*, like *Sambenites*;
More like to ruine, and confound,
Than all their Doctrines under Ground.
Nor have they choſen *Rumps* amiſs,
For Symbols of *State-Myſteries*;
Though ſome ſuppoſe 'twas but to ſhew
How much they ſcorn'd the *Saints*, the Few;
Who 'cauſe they're waſted to the Stumps,
Are repreſented beſt by *Rumps*.
But *Jeſuites* have deeper Reaches
In all their *Politick Far-fetches:*
And from the *Coptick* Prieſt, *Kircherus*,
Found out this myſtick Way to jeer us.

was forced to keep his Bed. Vide *Ignatii Vit.* lib. 1. cap. 2. p. 279.

℣. 1568. *By ſpringing Mines.*] Alluding to the *Gun-powder Treaſon*, conducted by the *Jeſuites*. (Mr. *W.*)

℣. 1574. *Diſguis'd in Rumps, like Sambenites.*] *Sambenito*, a Coat of coarſe Cloth, in which Penitents are reconciled to the Church of *Rome:* and Priſoners wear it ſometimes for a Year in Priſon. 'Tis alſo (as here meant) a Coat of coarſe Canvaſs painted with Devils and ugly Shapes, which Perſons condemn'd for Hereſy by the *Spaniſh Inquiſition* wear, when they go to Execution. (See *Diſcovery — of the Inquiſition by* Reginaldus Gonſalvus Montanus, 1568. folio 45. *Limborch's Hiſtory of the Inquiſition.* Tranſlated by Mr. *Chandler*, vol. 2. p. 295. Mr *Baker's Hiſtory of the Inquiſition*, chap. 7. p. 44, 360, 480, 506. *Don Quixote*, vol. 4. p. 682.

℣. 1585. *And from the* Coptick *Prieſt*, Kircherus.] * *Athanaſius*

For, as th' *Ægyptians* us'd by *Bees*
T' expreſs their antick *Ptolemies*;
And by their Stings, the Swords they wore,
Held forth Authority and Pow'r:
Becauſe theſe ſubtil Animals
Bear all their Int'reſts in their Tails;
And when they're once impair'd in that,
Are baniſh'd their well-order'd State:
They thought all Governments were beſt
By *Hieroglyphick Rumps* expreſt.
For, as in Bodies Natural,
The *Rump*'s the Fundament of all;
So, in a *Common-wealth*, or Realm,
The Government is call'd the *Helm*;

ſius Kircher, a Jeſuit, hath wrote largely on the *Ægyptian* myſtical Learning." *Kirkerus* in the two firſt Editions.

℣. 1587. *For as th' Ægyptians us'd by Bees*, &c.] * The *Ægyptians* repreſented their Kings, (many of whoſe Names were *Ptolemy*) under the Hieroglyphick of a *Bee*, diſpenſing Honey to the Good and Virtuous, and having a Sting for the Wicked and Diſſolute."

℣. 1591, 1592, 1593, 1594. *Becauſe theſe ſubtil Animals — Bear all their Int'reſts in their Tails;—But when the're once impair'd in that,— Are baniſh'd their well order'd State,*]

Ignavum *fucos* pecus, a præſepibus arcent.
(*Virgilii Georgic.* lib. 4. 168.)

All with united Force combine to drive
The lazy Drones *from the laborious Hive.*
Mr. *Dryden.*

Virgil obſerves of them (*Georgic.* lib. 4. 236, 237, 238,. that they inſtantly die, upon the loſs of their Stings.

Illis ira modum ſupra eſt, læſæque venenum
Morſibus inſpirant, & ſpicula cœca relinquunt
Affixæ venis, animaſque in vulnere ponunt.
Prone to Revenge, the Bees a wrathful Race
When once provok'd, aſſault th' Aggreſſor's Face:
And through the purple Veins a Paſſage find,
There fix their Stings, and leave their Souls behind.
(Mr. *Dryden.*)

See *Æſop*'s Fable of *Jupiter, and the Bee*, *L'Eſtrange*'s *Fables*, part 1. fab. 125. *Mouſeti Inſectorum Theatr.* p. 9.

With which, like Veſſels under Sail,
They're turn'd and winded by the *Tail*,
The *Tail*, which Birds and Fiſhes ſteer
Their Courſes with, through Sea and Air;
To whom the Rudder of the *Rump*, is
The ſame Thing with the *Stern*, and *Compaſs*.
This ſhews how perfectly the *Rump*,
And *Common-wealth* in Nature jump.
For as a Fly that goes to Bed,
Reſts with his Tail above his Head;
So, in this Mungrel State of ours,
The *Rabble* are the Supreme Powers;
That hors'd us on their Backs, to ſhow us
A jadiſh Trick at laſt, and throw us.
The learned Rabbins of the *Jews*
Write there's a Bone, which they call *Luez*,
I' th' Rump of Man, of ſuch a Vertue,
No Force in Nature can do Hurt to;

℣. 1606.——————— *And Compaſs.*] The Compaſs or Magnetic Needle, firſt found out in *Europe*, by *John*, or *Flavio Gioia* of the City *Amalfi* in the Kingdom of *Naples*. *Lediard*'s *Naval Hiſtory*, vol. 1. p. 35. *Hearne*'s *Syſtem of Univerſal Hiſtory*, vol. 1. p. 80. ann, 1302.

℣. 1609, 1610. *For as a Fly that goes to Bed — Reſts with his Tail above his Head*, &c.] This is literally true.

℣. 1615, 1616, 1617, 1618. *The learned Rabbins of the* Jews — *Write there's a Bone, which they call* Luez, — *I' th' Rump of Man, of ſuch a Vertue, — No Force in Nature can do Hurt to.*] *Buxtorf* in *Lexic. Chaldaic. Talmud & Rabbin.* Col. 12. under the Word לוז *Luz*, thus writes. Nomen oſſis cujuſdam in corpore humano, quod ſcribunt Hebræi incorruptibile, &c. For which he quotes ſeveral Rabbinical Authors. (Mr. Profeſſor *Chapelow*) "When "*Adrianus* was bruiſing of Bones, he aſk'd *R. Jehoſhuang*, the "Son of *Hhaninah*, and ſaid to him, From what will God at the "latter-end revive Man? He ſaid from *Luz* of the Back-bone "(*Luz* is a little Bone in the Shape of an *Almond*, or *Hazel-Nut*, "ſtanding at the Bottom of the Back-bone. *R. Solomon.*) He "ſaid to him, whence doſt thou know it? He anſwer'd, Get it "me, and I will inform you. *Adrianus* procured one, and he "(*R. Jehoſhuang*) endeavour'd to grind it in a Mill, but it "would

And therefore at the laſt great Day,
All th' other Members ſhall, they ſay,
Spring out of this, as from a Seed
All Sorts of Vegetals proceed;
From whence the learned Sons of Art,
Os Sacrum, juſtly ſtile that Part.
Then what can better repreſent,
Than this *Rump* Bone, the *Parliament*;

" would not grind: He endeavour'd to burn it in a Fire, but it " would not burn: He put it into Water, and it was not diſſolv'd: " He put it upon a Garment, and ſtruck it with a Hammer; but " the Garment was rent, and the Hammer ſplit, and it (the " Bone) was not diminiſh'd." A Tranſlation from *Bereſhith Rabboth*, ſect. 28. By Mr. *Iſrael Lyon*. See Dr. *Pocock*'s *Annotations on* Porta-Moſis, p. 169. Dr. *Twells*'s Edition.

Mohammed taught his Followers ſomething to this Purpoſe (See *Sales*'s *Preliminary Diſcourſe to the Koran*, p. 79.)

℣. 1619, 1620, 1621, 1622. *And therefore at the laſt great Day —All th' other Members ſhall, they ſay.—Spring out of this, as from a Seed—All Sorts of Vegetals proceed.*] The learned Mr. *John Gregory*, of *Oxford*, in his Sermon *upon the Reſurrection*, (*Notes and Obſervations upon ſome Paſſages of Scripture*, 1684. p. 70.) where he is proving the Reſurrection of the ſame Body, informs us, " That a learned *Chymiſt*, who ſpent much Time in " the Contemplation of Tinctures, and the Impreſſion of Vege- " tables, to prove the great Principle of Salt, made this Experi- " ment. He took ſeveral Herbs and Plants, and calcin'd them " to Aſhes: he put up the Aſhes into ſeveral Glaſſes ſeal'd *her- " metically*, and written upon with the ſeveral Names of the cal- " cin'd Herbs: When he would ſhew the Experiment, he appli- " ed a *ſoft Flame* to the Glaſſes, where forthwith he might per- " ceive the ſelf-ſame Herbs riſing up by little and little out of " the Aſhes, every one in his proper Form; and the Flame ſub- " ſtracted, they would return to their *Chaos* again."

Philip Skippon, Eſq; in his *Journey through Part of the* Low Countries, *&c.* (*Churchill*'s *Collections*, vol. 6. p. 717.) makes Mention of one *Baldaſſi*, a *Chymiſt*, who bragg'd, " That he " could diſcover the Name of any Plant, only by ſeeing the *fix'd* " *Salt* of it. If four Thouſand were brought one after another, " he could diſtinguiſh them.——That he had an univerſal Li- " quor, that would produce any Plant out of it's *fix'd Salt*." See a curious Diſſertation, *Tatler*, N° 119.

℣. 1626. *Than this Rump Bone, the Parliament.*] See the Reaſon why thoſe few Members of the *Houſe of Commons*, after they

That, after ſeveral rude Ejections,
And as prodigious Reſurrections,
With new Reverſions of nine Lives,
Starts up, and, like a Cat, revives?
But now, alas! they're all expir'd,
And th' *Houſe*, as well as *Members*, fir'd;
Conſum'd in Kennels by the *Rout*,
With which they other Fires put out:
Condemn'd t' ungoverning Diſtreſs,
And paultry, private Wretchedneſs;

had ſecluded their *Fellow-Members*, to make Way for the King's Trial, were call'd a *Rump*, or *Fag-end of a Parliament*. (*Walker*'s *Hiſtory of Independency*, part 2. p. 32. part 3. p. 35, 75. *Heath*'s *Chronicle*, p. 422. *Carte*'s *Life of the Duke of* Ormonde, vol. 2. p. 53. *Lilly*'s *Hiſtory of his own Life and Times*, p. 84.)

The Rump's an old Story, if well underſtood;
'Tis a Thing dreſs'd up in a Parliament's Hood,
And like't, but the Tail ſtands where the Head ſhould.
(Which no Body can deny.
'Twould make a Man ſcratch where it does not itch,
To ſee forty Fools Heads in one politick Breech;
And that hugging the Nation, as the Devil did the Witch, &c.

(*A New Year's Gift for the Rump. Collection of Loyal Songs*, vol. 1. p. 44. See many Songs upon *the Rump*, vol. ibid. N° 7. 10, &c.)

℣. 1627, 1628, 1629, 1630. *That after ſev'ral rude Ejections, —And as prodigious Reſurrections,—With new Reverſion of nine Lives,—Starts up————————*] The *Rump* was ejected by *Oliver Cromwell*, and his *Officers*, *April* 1653. reſtored the Sixth of *May*, 1659. turn'd out again the Thirteenth of *October*, reſtored the Twenty-ſixth of *December*. (See *Foulis*'s *Hiſtory of the Wicked Plots*, &c. p. 126, 127. *Walker*'s *Hiſtory of Independency*, part 4. p. 24, 39, 68, 82. *Re-Reſurrection of the Rump*. *Loyal Songs*, vol. 2. N° 10.)

Then a Pox light on the pitiful Rump,
That a third Time above-board vapers;
Which old Nick blew out, but now turns up Trump,
As Joan *farted in and out Tapers.*
(*Collection of Loyal Songs*, vol. 2. p. 138.)

℣. 1630————————*And like a Cat revives?*] "Care will "kill a Cat, and yet a Cat is ſaid to have nine Lives." *Ray*'s *Proverbial Sentences*.

℣. 1655,

Worſe than the *Devil* to Privation,
Beyond all Hopes of Reſtauration:
And parted like the Body and Soul,
From all Dominion and Controul.
We, who cou'd lately with a Look,
Enact, *eſtabliſh*, or *revoke*;
Whoſe *arbitrary Nods* gave Law,
And Frowns kept Multitudes in Awe;
Before the Bluſter of whoſe Huff,
All Hats, as in a Storm, flew off:
Ador'd and bow'd to, by the Great,
Down to the Foot-man and Valet:
Had more bent Knees than *Chappel-Mats*,
And *Prayers*, than *the Crowns of Hats*:
Shall now be ſcorn'd as wretchedly,
For Ruine's juſt as low, as high;
Which might be ſuffer'd, were it all
The Horror that attends our Fall:
For ſome of us have Scores more large
Than Heads and Quarters can diſcharge:
And others, who, by reſtleſs Scraping,
With *publick Frauds*, and *private Rapine*,

ỳ. 1655, 1656. *For ſome of us have Scores more large—Than Heads and Quarters can diſcharge.*] *John Taylor*, the Water Poet, (ſee *Revenge*. To *William Fenner*, Works, p. 146.) has blazon'd the Arms of ſuch Villains as theſe.

——— ——— *I hope*
Thou wilt conclude thy Roguery in a Rope:
Three Trees, two rampant, and the other croſſant,
One Halter pendant, and a Ladder paſſant,
In a Field Azure (clouded like the Skie)
Becauſe 'twixt Earth and Air I hope thou'lt die:
Theſe Arms for Thee, my Muſe hath Heraldiz'd,
And to exalt thee, them ſhe hath deviz'd:
Then when thou bid'ſt the World, the laſt good Night,
I ſquint upright, and ſay, Gallows claim thy Right.

See Song intitled, *A Quarrel betwixt* Tower-hill *and* Tyburn. *Collection of Loyal Songs*, vol. 2. N° 2.

Have mighty Heaps of Wealth amaſs't,
Would gladly lay down all, at laſt:
And to be but undone, entail
Their Veſſels on perpetual Jail;
And bleſs the Dev'l to let them Farms
Of forfeit Souls, on no worſe Terms.
This ſaid, a *near*, and *louder Shout*
Put all th' Aſſembly to the Rout,

ỳ. 1661, 1662. *And to be but undone, entail—Their Veſſels on perpetual Jail;*] (See Sir *Roger L'Eſtrange*'s *Apology*, p. 51.) This the *Regicides* in general would have done gladly, but the *Ringleaders* of them were executed *in terrorem:* Thoſe that came in upon *Proclamation*, were brought to the Bar of the Houſe of Lords, 25 *November*, 1661. To anſwer what they could ſay for themſelves, why Judgment ſhould not be executed againſt them? They ſeverally alledged, "That upon his Majeſty's gracious "Declaration from *Breda*, and the Votes of the Parliament, &c. "they did render themſelves, being adviſed, that they ſhould "thereby ſecure their Lives; and humbly craved the Benefit of "the Proclamation, &c. And *Harry Martin* briſkly added: That "he had never obeyed any *Proclamation* before this, and hoped "he ſhould not be hanged for taking the King's Word now: A "Bill was brought in for their Execution, which was read twice, "but afterwards dropt, and ſo they were all ſent to their ſeveral "Priſons, and little more heard of. (*Echard*'s *Hiſt.* of *England*, vol. 3. p. 68.) *Ludlow* and ſome others eſcaped by flying among the *Swiſs Cantons.*

Diodorus Siculus obſerves of the *Egyptians*, (*Rer. Antiquar.* lib. 4. cap. 1.) that amongſt them it was reckoned diſhonourable to commute Death with Baniſhment. Commutare mortem exilio, veluti mos eſt apud *Græcos*, Nefas habetur: Ferunt quendam, miſſo ad ſe mortis ſigno, cogitaſſe ex *Æthiopiâ* fugere: Quod præſentiens mater, Zonâ ad filii Collum poſitâ, nequaquam manibus reniti auſum; ne ſuis dedecori eſſet, ſtrangulaſſe.

ỳ. 1665, 1666. *This ſaid, a near, and louder Shout—Put all th' Aſſembly to the Rout.*] When Sir *Martyn* came to this *Cabal*, he left the Rabble at *Temple-Bar*; but by the Time he had concluded his Diſcourſe, they were advanced near *White-Hall*, and *Weſtminſter*. This alarmed our *Caballers*, and perhaps terrified them with the Apprehenſions of being hang'd or burn'd in Reality, as ſome of them that very Inſtant were in *Effigy:* No Wonder therefore they broke up ſo precipitately, and that each endeavoured to ſecure himſelf: The Manner of it is deſcribed with a Poetical Licence, only to embelliſh this Canto, with a diverting *Cataſtrophe*. (Mr. *B.*)

Who now begun t' out-run their Fear,
As Horſes do, from thoſe they bear:
But crowded on with ſo much Haſte,
Until th' had block'd the Paſſage faſt,
And barricado'd it with *Haunches*
Of *outward Men*, and *Bulks and Paunches*,
That with their Shoulders ſtrove to ſqueeze,
And rather ſave a *crippled Piece*
Of all their cruſh'd and *broken Members*,
The have them *Grillied on the Embers*;
Still preſſing on with heavy Packs,
Of one another, on their Backs:
The Van-guard could no longer bear
The Charges of the *forlorn Rere*,
But, born down headlong by the *Rout*,
Were trampled ſorely under Foot:
Yet nothing prov'd ſo formidable,
As the horrid *Cookery* of the *Rabble*:
And Fear, that keeps all Feeling out,
As leſſer Pains are by the Gout,
Reliev'd 'em with a freſh Supply
Of rallied Force, enough to fly,
And beat a *Tuſcan Running-Horſe*,
Whoſe Jocky-Rider is all *Spurs*.

℣. 1671. *And barricado'd it with Haunches*, &c.] See a merry Deſcription of a fat Man in a Crowd. *Preface to a Tale of a Tub*, p. 21. Dr. *Swift*'s *Intelligencer*, N° 13, p. 143.

℣. 1689, 1690. *And beat a* Tuſcan *Running Horſe—Whoſe Jocky Rider is all Spurs.*] My worthy Friend, the Reverend Mr. *William Smith*, Rector of Saint *Mary*'s in the Town of *Bedford*, communicated the following Note upon theſe two Lines.

The Anniverſary of the *Pope*'s Coronation is celebrated at *Rome*, with univerſal Feſtivity, and concludes at Night, with a coſtly and extraordinary Fire-Work, which is play'd off from the Top of the Caſtle of *Saint Angelo*, and diſtributes Rockets in the Air all around into various Forms, of Crowns, Scepters, &c. in a moſt ſurpriſing Manner: Amongſt the other Diverſions of the Day, is

a *Horſe-Race* in one of the longeſt Streets of the City: to which reſort a vaſt Number of well-dreſſed Gentlemen, and fine Ladies: particularly, the *Cardinal Protector* for the *Engliſh* Nation, does then hire a Houſe for the Day in that Street, where he entertains ſuch of our Countrymen as will favour him with their Company, with an *elegant Regale* of rich Wines, and all Sorts of Sweetmeats, *&c.* and from the Windows of the Balconies, they (and indeed all other Perſons of Quality and Diſtinction) have the Pleaſure of ſeeing the Race, which is performed in the following Manner.

The Horſes (without being ſaddled) are placed exactly all together abreaſt, and ſo held by the Bridle. There is a Girt goes round each of their Bodies, to which upon the Top of their Backs is faſtned a thin plate of poliſh'd Steel, about two Inches in Breadth, and a Foot long, in the Shape of an Arch; which is ſo pliable, as to riſe up, and fall down again towards the hinder Part of the Horſe, at his leaſt Motion: at the Extremity whereof hangs a Bunch of very ſharp Spurs; theſe Spurs are held up from touching the Horſe by a Groom, who upon the Signal for ſtarting, lets them fall down, and prick his Back, upon which all the Horſes immediately ſtart; and the faſter they run, the faſter do the Spurs prick them.

There are Perſons at the End of the Race ready to lift up the Spurs, take them off from the Girts, and lead the Horſes home by the Bridle.

I ſuppoſe *Tuſcany* breeds the beſt *Italian Race-Horſes*; which induced Mr. *Butler* to uſe the Term of *Tuſcan Horſe*" And this ſeems to be confirmed by Sir *William Davenant*, who ſpeaking of *Gartha*, one of his *Heroines*, (*Gondibert*, part 2. canto 2. §. 82. p. 384.) ſays,

To Breſcia's *Camp her Courſe ſhe had deſign'd,*
And bids her Tuſcan *Charioteer drive on,*
As if her Steeds were dieted with Wind,
Slow ſeems their Speed, whoſe Thoughts before them run.

The Reverend Dr. *Dighton* of *New-Market* (as I am informed by the Reverend Mr. *Smith* of *Harleſton*) has the Picture of one of theſe Horſes: There is a Line full of Spurs reaching from Main to Tail ——

The Horſe-Race in the Street *Del Corſo* at *Rome*, during the Time of the *Carnival*, is performed much in the ſame Manner: with *Barbs*, inſtead of *Tuſcan Horſes*.

A. de la Mortraye (See *Travels*, vol. 1. chap. 4. p. 58.) obſerves, "That two Bags ſtuff'd with Straw, one on the Top of the other "in the Top of a Wallet, with little pointed Wires, like the "Briſtles of a *Hedge-Hog*, are tied on the Horſe's Back, and hang "down upon his Flanks: then they whip two or three of them "together, and ſo let them go: and the Motion of their running "ſtirring the Briſtles, and (as it were) ſpurring them, increaſes the "Speed." See likewiſe *Baron Polnitz's Memoirs*, vol. 2. p. 64.

HUDIBRAS.

The ARGUMENT of THE THIRD CANTO.

The Knight and Squire's prodigious Flight
To quit th' inchanted Bow'r by Night:
He plods to turn his Amorous Suit,
T' a Plea in Law, and proſecute:
Repairs to Counſel, to adviſe
'Bout managing the Enterpriſe;
But firſt reſolves to try by Letter,
And one more fair Addreſs, to get her.

CANTO III.

WHO wou'd believe what ſtrange *Bugbears*
Mankind creates it ſelf, of *Fears*,
That ſpring, like Fern, that Inſect Weed,
Equivocally, without Seed?

Our Poet now reſumes his principal Subject: and the Reaſon why he is ſo full in the Recapitulation of the laſt Adventure of our *Knight* and *Squire*, is, becauſe we had loſt Sight of our *Heroes*, for the Space of the longeſt *Canto* in the whole Poem: This Reſpite might probably occaſion Forgetfulneſs in ſome Readers, whoſe Attention had been ſo long ſuſpended: It was therefore neceſſary, that a Repetition ſhould be made of the *dark Adventure*, and that it ſhould be made clear and intelligible to the Reader. (Mr. *B.*)

℣. 3, 4. *That ſpring, like Fern, that Inſect Weed,—Equivocally, without Seed.*] *Pliny* affirms the ſame of two Sorts of *Fern*. (*Hiſt. Nat.* lib. 27. cap. 9.) *Filicis* duo genera nec Florem habent, nec ſemen.

Shakeſpear ſeems to banter this Opinion. (1ſt *Part of Henry* 4th, act 2. vol. 3. p. 368.)

Gadſhill to the *Chamberlain*.

" We

And have no poſſible Foundation,
But meerly in th' Imagination?
And yet can do more dreadful Feats
Than *Hags*, with all their *Imps* and *Teats*;
Make more bewitch and haunt themſelves,
Than all their *Nurſeries of Elves*.
For Fear does Things ſo like a Witch;
'Tis hard t' unriddle which is which;
Sets up Communities of Senſes,
To chop and change Intelligences;
As *Roſicrucian Virtuoſoes*
Can ſee with *Ears*, and hear with *Noſes*;
And when they neither ſee nor hear,
Have more than both ſupply'd by Fear;

" We ſteal as in a Caſtle, cock-ſure, we have the Receipt of " *Fern* Seed, we walk inviſible."

Dr *Derham* (*Phyſico-Theology*, book 10th p. 410. 7th edit.) diſproves this Opinion. *Filicem*, reliquaſque capillares Herbas ſemine carere veteres plerique — prodidêre: Quos etiam ſecuti ſunt è recentioribus nonnulli, *Dodonæus*, &c. — Alii è contra, *Bauhinus*, &c. *Filices*, & congeneres, ſpermatophoras eſſe contendunt: Partim, quia hiſtoria creationis, *Gen.* ii. 12, *&c.* veriſſimam eſſe *Autopſia* convincit.

Fredericus Caſius, he ſaith, was the firſt that diſcovered theſe Seeds by the Help of a *Microſcope*, and ſince him Mr. *W. C.* (*Will. Cole*) hath more critically obſerv'd them. See more p. 410, 414.

℣. 8. *Than Hags, with all their Imps and Teats.*] * Alluding to the vulgar Opinion, that *Witches* have their *Imps*, or *Familiar Spirits*, that are employ'd in their Diabolical Practices, and ſuck private *Teats* they have about them."

℣. 10. *Than all their Nurſeries of Elves.*] A Sneer upon the Tales of Fairies told to Children in the Nurſery.

℣. 15. *As* Roſicrucian *Virtuoſoes*, &c.] * The *Roſicrucians* were a Sect that appeared in *Germany*, in the Beginning of the 17h Age. They are alſo called the *Inlightned*, *Immortal and Inviſible*; they are a very *Enthuſiaſtical* Sort of Men, and hold many *wild* and *extravagant* Opinions." The *Roſicrucian Philoſophers* held a Millennium. Vid. *Jo. Gerhardi Loc. Theologic.* Tom. 9. col. 331.

℣. 36.

That makes them in the Dark ſee *Viſions*,
And hag themſelves with *Apparitions*;
And when their Eyes diſcover leaſt,
Diſcern the ſubtleſt Objects beſt:
Do Things, not contrary, alone,
To th' Courſe of Nature, but its own;
The Courage of the braveſt daunt,
And turn Pultroons as valiant:
For Men as reſolute appear,
With too much, as too little Fear;
And when they're out of Hopes of flying,
Will run away from Death by dying:
Or turn again to ſtand it out;
And thoſe they fled, like Lions, rout.
This *Hudibras* had prov'd too true,
Who, by the Furies, left perdue,
And haunted with Detachments, ſent
From *Marſhal Legion's Regiment*,
Was by a *Fiend*, as Counterfeit,
Reliev'd and reſcu'd with a Cheat;
When nothing but himſelf, and Fear,
Was both the *Imps* and *Conjurer*:
As, by the Rules o' th' *Virtuoſi*,
It follows in due *Form of Poeſie*.
Diſguis'd in all the Maſks of Night,
We left our Champion on his Flight,

ỳ. 36. *From Marſhal Legion's Regiment.*] Alluding to *Stephen Marſhal*'s bellowing out Treaſon from the Pulpit, in order to recruit the Army of the *Rebels*. He was call'd *The Geneva Bull.*

Or roar, like Marſhal, *that* Geneva *Bull,*
Hell and Damnation a Pulpit full.

(*Cleveland*'s *Rebel Scot. Works*, 1677. p. 49.) and Dr. *Bruno Ryve*'s *Mercurius Ruſticus*, p. 155. calls him the *Arch Flamen* of the Rebels. See a further Account of him, *Walker*'s *Hiſtory of Independency*, part 1. p. 79, 80.

ỳ. 59.

At *Blindman's Buff*, to grope his Way,
In equal *Fear* of *Night* and *Day*:
Who took his dark and deſp'rate Courſe,
He knew no better than his Horſe;
And by an unknown Devil led,
(He knew as little whither) fled.
He never was in greater Need,
Nor leſs Capacity of Speed;
Diſabled, both in Man and Beaſt,
To fly and run away, *his beſt*;
To keep the Enemy, and Fear,
From equal falling on his Rere.
And though with Kicks and Bangs he ply'd
The further, and the nearer Side:
(As *Seamen* ride with all their Force,
And *tug* as if they *row'd the Horſe*;
And when the Hackney ſails moſt ſwift,
Believe they *lag*, or *run a-drift*)
So though he poſted e'er ſo faſt,
His Fear was greater than his Haſt:
For Fear, though fleeter than the Wind,
Believes 'tis always left behind.

ỳ. 59, 60. *As Seamen ride with all their Force,—And tug as if they row'd the Horſe.*] *John Taylor*, the Water Poet (in his Tract, intitled, *A Navy of Land Ships*, p. 87.) banters the *Seamen*, as bad *Horſemen*. He obſerves, "That *Mariners* are commonly the "worſt Horſemen. As one of them being upon a tired Hackney, "his Companions pray'd him to ride faſter, he ſaid, he *was be-* "*calm'd*: Another mounted upon a founder'd Jade, that ſtumbled "three or four times headlong: the *Sailor* imagin'd, that his "Horſe was *too much laden a-Head*, or *forward on*, (as the Sea-"Phraſe is) and therefore to ballaſt him, that he might go, or "ſail with an even Keel, he alighted, and filled his *Jerkin* "*Sleeves* full of Stones, and tied them faſt to his Horſe's Crupper, "ſuppoſing thereby to make his *Stern* as deep laden as his Head, "to avoid Stumbling."

ỳ. 67.

But when the Morn began t' appear,
And ſhift *t' another Scene* his Fear;
He found his new officious *Shade*,
That came ſo timely to his Aid,
And forc'd him from the Foe t' eſcape,
Had turn'd it ſelf to *Ralpho*'s Shape,
So like in *Perſon*, *Garb*, and *Pitch*,
'Twas hard t' interpret *which was which*.
For *Ralpho* had no ſooner told
The Lady all he had t' unfold,
But ſhe convey'd him out of Sight,
To entertain the approaching Knight:
And while he gave himſelf Diverſion,
T' accommodate his *Beaſt* and *Perſon*,
And put his *Beard* into a Poſture
At beſt Advantage to accoſt her;
She order'd th' *Antimaſquerade*
(For his Reception) *aforeſaid*:
But when the *Ceremony* was done,
The *Lights put out*, *and Furies* gone;
And *Hudibras*, among the reſt,
Convey'd away, as *Ralpho* gueſs't;
The wretched Caitiff all alone,
(As he believ'd) began to moan,

℣. 67. *But when the Morn began t' appear.*] I have before obſerved, that we may trace our Heroes, Morning and Night: This Particular is always eſſential in Poetry, to avoid Confuſion, and Diſputes among the *Critics*. How would they have calculated the Number of Days taken up in the *Iliad*, *Æneid*, and *Paradiſe Loſt*; if the Poets had not been careful to lead them into the momentous Diſcovery? Mr. *Butler* is as clear in this Point as any of them: For from opening of theſe Adventures, every Morning and Night have been poetically deſcribed. And now we are arrived at the third Day. (Mr. *B.*)

℣. 88. *Convoy'd away*, &c.] Firſt edit. 1678. alter'd 1684. to *convey'd*.

And tell his Story to himſelf;
The Knight miſtook him for an Elf:
And did ſo ſtill, till he began
To Scruple at *Ralph*'s Outward Man:
And thought, becauſe they oft agreed,
T' appear in one another's Stead,
And act the *Saint*'s and *Devil*'s Part,
With undiſtinguiſhable Art;
They might have done ſo now, perhaps,
And put on one another's Shapes;
And therefore, to reſolve the Doubt,
He ſtar'd upon him, and cry'd out,
What art? My Squire, or that bold Sprite
That took his Place and Shape to Night?

ỳ. 102, 103, 104. *He ſtar'd upon him, and cry'd out,—What art? My Squire, or that bold Sprite—That took his Place and Shape to Night?*] Here is an amazing Diſcovery open'd: The Knight's dreadful Apprehenſions vaniſh with the Night: No ſooner does the Day break, but with Joy he perceives his Miſtake: He finds *Ralpho* in his Company inſtead of an *Elf*, or a Ghoſt: Upon this he is agreeably ſurpriz'd, as he was before terribly affrighted. But let us examine whether this Meeting, and the Reconciliation that follows it, are naturally brought about; ſince the Day before they had mutually reſolv'd to abandon each other. I think he hath judiciouſly form'd this Incident: For it is plain, the Knight and the Squire were conſcious they had wrong'd one another, the one by his baſe Intentions, and the other by his Treachery, and groſs Impoſition: But very fortunately they were ignorant of each other's Deſigns; and conſequently, each thought himſelf the Offender: It is therefore natural and probable, that they ſhould eaſily come to a good underſtanding. The Knight compounds with the Squire for his Impoſition as a *Ghoſt*, not only from a Senſe of his own baſe Intentions, but for the happy Eſcape from Witches, Spirits and Elves; from which the Squire pretends to have freed him. On the other Hand, the Squire is willing to re-enter into the Knight's Service, and to attend him once more in his *Peregrinations*, when he found this ſham meritorious Action had deluded him into a Suſpenſion of that Reſentment, which he might juſtly have exerted: Thus are they fortunately reconciled, and thus are theſe momentous Adventures continued, to the Satisfaction

Some buſy Independent Pug,
Retainer to his Synagogue?
Alas! *quoth he*, I'm none of thoſe
Your Boſom Friends, as you ſuppoſe;
But *Ralph* himſelf your truſty 'Squire,
Wh' has dragg'd your *Dunſhip* out o' th' Mire,
And from th' Inchantments of a Widow,
Wh' had turn'd you int' a Beaſt, have freed you;
And, though a Priſoner of War,
Have brought you ſafe, where now you are;
Which you would gratefully repay,
Your conſtant *Preſbyterian* Way.
That's ſtranger (*quoth the Knight*) and ſtranger,
Who gave thee Notice of my Danger?
Quoth he, th' infernal Conjurer
Purſu'd, and took me Priſoner;
And knowing you were hereabout,
Brought me along, to find you out.
Where I, in hugger-mugger hid,
Have noted all they ſaid or did:
And though they lay to him the Pageant,
I did not ſee him nor his Agent;
Who play'd their Sorceries out of Sight,
T' avoid a fiercer, ſecond Fight.
But didſt thou ſee no Devils then?
Not one (*quoth he*) but carnal Men,
A little worſe than Fiends in Hell,
And that She-Devil *Jezabel*;
That laugh'd and tee-he'd with Deriſion,
To ſee them take your Depoſition.

tisfaction of the Reader, and Applauſe of the Poet. (Mr. *B.*) *Sprite* in all Editions to 1726. incluſive. *Spright*, Edition 1739.

℣. 110. —— *Dunſhip*, in all Editions to 1710. *Donſhip* in later Editions.

℣. 132. *And that She-Devil* Jezabel.] See *Spectator*'s Deſcription of a *Jezabel*, N° 175.

What then (quoth *Hudibras*) was he
That play'd the Dev'l to examine me?
A rallying Weaver in the Town,
That did it in a parſon's Gown:
Whom all the Pariſh takes for gifted,
But, for my Part, I ne'er believ'd it:
In which you told them all your Feats,
Your Conſcientious Frauds and Cheats;
Deny'd your Whipping, and confeſs't
The naked truth of all the reſt,
More plainly than the Rev'rend Writer,
That to our Churches veil'd his Miter.

℣. 137. *A rallying Weaver in the Town.*] See Mr. *Butler*'s *Fable of a Lion and the Fox. Remains.*

℣. 145. 146. ——*Than the Rev'rend Writer,*—*That to our Churches veil'd his Miter.*] Though there were more than one in thoſe Times that this Character would have ſuited; yet 'tis probable, that Mr *George Graham*, Biſhop of *Orkney*, is ſneer'd in this Place by Mr. *Butler*. He was ſo baſe as to renounce and abjure *Epiſcopacy*, ſigning the Abjuration with his own Hand, at *Breckneſs* in *Strones*; *Feb.* 11, 1639. (See Mr. *Gordon*'s *Hiſtory of the illuſtrious Family of* Gordon. Vol. 2. p. 315.) To this remarkable Incident, Biſhop *Hall* alludes (Epiſtle Dedicatory prefixt to his *Epiſcopacy by divine Right*, &c 1640. p. 1.) where he obſerves, "That he craved Pardon for having "accepted his Epiſcopal Function, as if he had thereby com-"mitted ſome heinous Offence." Upon which he uſes the following Exclamation: (*Epiſcopacy*, &c. p. 1.) "Good God, what "is this, that I have lived to hear? That a Biſhop in a *Chriſtian* "*Aſſembly*, ſhould renounce his Epiſcopal Function; and cry "Mercy for his now abandoned Calling." See *Ruſhworth*'s *Collections*, vol. 3. laſt edit. p. 957. *Nalſon*'s *Collections*, vol. 1. p. 252.

There was another *Scotchman*, *Archibald Adair*, Biſhop of *Killala* in *Ireland*, who was deprived of his Biſhoprick, for ſpeaking in Favour of the rebellious *Scotch Covenanters*: but was promoted to the See of *Waterford* after the Earl of *Strafford*'s Death. (*Carte*'s *Hiſtory of the Life of James, the firſt Duke of Ormonde*, vol. 1. p. 95, 193.)

The Writer of the printed Notes inſinuates, "That the *Archbiſhop* of *York* is here intended: But he is certainly miſtaken. For Archbiſhop *Williams* was as much hated by the *Fanatics* of thoſe

All which they took in black and White,
And cudgell'd me to under-write.
What made thee, when they all were gone,
And none, but thou and I alone,
To act the Devil, and forbear
To rid me of my *helliſh Fear?*
Quoth he, I knew your conſtant Rate,
And Frame of Sp'rit, too obſtinate,
To be by me prevail'd upon,
With any Motives of my own:
And therefore ſtrove to counterfeit
The Dev'l a-while, to nick your Wit;
The Devil, that is your conſtant *Crony*,
That only can prevail upon ye:
Elſe we might ſtill have been diſputing,
And they with weighty Drubs confuting.
The Knight who now began to find
Th' had left the Enemy behind,
And ſaw no farther Harm remain,
But feeble Wearineſs and Pain;

thoſe Times, as any one of his Order. In a Libel intitled, *The Character of an Oxford Incendiary*, p 4. he is treated in the following indecent Manner. "And now we talk of preferment, "enter *Owen Glendour* on Horſeback, *Brute*'s Couſin-German, "and Top of his Kindred, *Welſh Williams*, Prelate of *York*: "This is the Pepper Nos'd *Caliph* that ſnuffs, puffs, and huffs "Ingratitude to the Parliament, though they freed him from "Priſon, and put his Adverſary in his Room: Tell him of Re-"formation, and you transform him into a Turky-Cock: A Jacke "of Lent, made of a Leeke and Red-Herring, will not more "inflame him, than the Name of *Presbytery*.

And I find in an original Letter in Dr. *Williams*'s MS. Collections, from Sir *William Brereton* to the Speaker; a complaint againſt the *Archbiſhop of York*, the Biſhops of *Cheſter*, *Saint Aſaph*, and *Bangor*, for fortifying *Conway Caſtle* againſt the Parliament.

Perceiv'd, by loſing of their Way,
Th' had gain'd th' Advantage of the Day;
And by declining of the Road,
They had, by Chance, their Rere made good;
He ventur'd to diſmiſs his *Fear*,
That Parting's wont to *rant* and *tear*,
And give the deſperat'ſt Attack
To Danger ſtill behind its Back.
For having paus'd to recollect,
And on his paſt Succeſs reflect,
T' examine and conſider why,
And whence, and how he came to fly,
And when no Devil had appear'd,
What elſe, it cou'd be ſaid, he fear'd;
It put him in ſo fierce a Rage,
He once reſolv'd to re-ingage;
Toſs'd like a Foot-ball back again,
With *Shame*, and *Vengeance*, and *Diſdain*.
Quoth he, it was thy Cowardiſe,
That made me from this Leaguer riſe;
And when I had half reduc'd the Place,
To quit it infamouſly baſe.
Was better cover'd by the New
Arriv'd Detachment, than I knew:
To ſlight my new Acqueſts, and run
Victorioufly, from Battles won.
And reck'ning all I gain'd or loſt,
To ſell them cheaper than they coſt;
To make me put myſelf to Flight,
And, conq'ring, run away by Night;
To drag me out, which th' haughty Foe
Durſt never have preſum'd to do.

To mount me in the Dark by force,
Upon the bare Ridge of my Horſe,
Expos'd in Querpo to their Rage,
Without my Arms and Equipage;
Leſt, if they ventur'd to purſue,
I might th' unequal Fight renew:
And, to preſerve thy outward Man,
Aſſum'd my Place and led the Van.
All this, *quoth Ralph*, I did, 'tis true,
Not to preſerve myſelf, but you.
You, who were damn'd to baſer Drubs
Than Wretches feel in Powd'ring Tubs,
To mount two-wheel'd Carroches, worſe
Than managing a Wooden Horſe:
Dragg'd out through ſtraiter Holes by th' Ears,
Eras'd, or coup'd for Perjurers.
Who, though th' Attempt had prov'd in vain,
Had *had* no Reaſon to complain;
But ſince it proſper'd, 'tis unhandſome
To blame the Hand that paid your Ranſome;
And reſcu'd your obnoxious Bones
From unavoidable Battoons.
The Enemy was reinforc'd,
And we diſabled, and unhors'd,
Diſarm'd, unqualifi'd for Fight,
And no Way left but haſty Flight,
Which, though as deſp'rate in th' Attempt,
Has giv'n you Freedom to condemn't.
But were our Bones in fit Condition
To reinforce the Expedition,

℣. 211. *To mount two-wheel'd Carroches.*] A *Cart* in which Criminals are carried to be hang'd. Dr. *Baily*, in his *Wall-Flower*, written in *Newgate*, and publiſh'd 1650. p. 60. uſes the Word *Carea.h* for *Coach*.

'Tis now unſeaſonable, and vain,
To think of falling on again:
No martial Project to ſurprize,
Can ever be attempted twice;
Nor caſt Deſign ſerve afterwards,
As Gameſters tear their loſing-Cards.
Beſide, our Bangs of Man and Beaſt
Are fit for nothing now but Reſt;
And for a-while will not be able,
To rally, and prove ſerviceable.
And therefore I, with Reaſon, choſe
This Stratagem, t' amuſe our Foes;
To make an honourable Retreat,
And wave a total ſure Defeat:
For thoſe that fly may fight again,
Which he can never do that's ſlain.
Hence timely Running's no mean Part
Of Conduct, in the martial Art;

℣. 243. *For thoſe that fly may fight again.*] A Saying of *Demoſthenes*, who fled from *Philip* of *Macedon*, when he obtain'd a great Victory over the *Athenians* at *Cheronæa*, a Village of *Bœotia*, and being reproach'd for it, he made the following Anſwer. Ἀνὴρ, inquit, ὁ φεύγων,—Πάλιν μαχήσεται. *Aulii Gellii Noct. Attic.* lib. 17. 21. See a farther Account of the Cowardiſe of *Demoſthenes*. *Diodori Siculi Bibliothec.* p. 380. "Be pacified, (ſays the Curate to Don *Quixote*, upon one of his Miſadventures, vol. 1. p. 56.) "Fortune may have yet better Succeſs in Reſerve for "you; and they who loſe to-day may win to morrow." Of *Demoſthenes*'s Opinion was the cowardly Soldier, (ſee *L' Eſtrange*'s *Fables*, part 2. fab. 59.) "who being tried by a Council of War, "for *Cowardiſe*, pleaded for himſelf, that he did not run away "for fear of the Enemy; but only to try how long a paultry "Carcaſe might laſt a Man with good Looking to."

From this ſaying of *Demoſthenes*, the *Italians* might probably borrow their following Proverb.

Emaglio che ſi dieu, qui fuggi, che qui mori. "It's better it "ſhould be ſaid, Here he run away, than Here he was ſlain."
Select Proverbs. Italian ——*London*, 1707. p. 12.

℣. 245, 246, 247. *Hence timely Running's no mean Part—Of Conduct in the Martial Art; By which ſome glorious Feats atchieve.*]

By which ſome glorious Feats Atchieve,
As Citizens, by breaking, thrive;
And Cannons conquer Armies, while
They ſeem to draw off and recoil;
Is held the gallanteſt Courſe, and braveſt,
To great Exploits, as well as ſafeſt;
That ſpares th' Expence of Time and Pains,
And dangerous beating out of Brains:
And in the End prevails as certain
As thoſe that never truſt to Fortune:
But make their Fear do Execution
Beyond the ſtouteſt Reſolution;
As Earthquakes kill without a Blow,
And, only trembling, overthrow.
If th' Ancients crown'd their braveſt Men,
That only ſav'd a Citizen,

chieve.] See Note on Part 1. and Canto 3. ℣. 607, 608, *&c.* An Account of *Mark Anthony*'s brave Retreat from his *Parthian Expedition.* (*Lewis*'s *Hiſtory of the* Parthian *Empire*, p. 161.)

A prudent Chief, not always muſt diſplay
His Powers in equal Rank, and fair Array;
But with th' Occaſion, and the Place comply,
Conceal his Force, may ſeem ſometimes to fly.
Thoſe oft are Stratagems, which Errours ſeem,
Nor is it Homer *nods, but we that Dream.*

(Mr. *Pope*'s *Eſſay on Criticiſm.*)

℣. 261, 262. *If th' Ancients crown'd their braveſt Men,—That only ſav'd a Citizen.*] The *Corona Civica* was given to any Soldier, that had in Battle ſav'd the Life of a *Roman* Citizen, by killing at the ſame Time an Enemy; and though it was compos'd of no better Materials than *Oaken Boughs*, yet it was eſteem'd more honourable than any other Crown. *Virgil* calls it, *Civilis Quercus*, *Æn.* 6. 771, 772.

Qui juvenes, quantas oſtentant, aſpice vires:
At qui umbrata gerunt *Civili Tempora Quercu.*

See an Account of the Honours, conferr'd on thoſe Perſons that had merited it. (*Antiquity explain'd*, by *Montfaucon*, vol. 4. part. 1. chap. 7. p. 106. Dr. *Kennet*'s *Antiquities of* Rome, part. 2. chap. 16. Dr. *Middleton*'s *Life of* Cicero, vol. 1. quarto edit. p. 47, 48. Vid. etiam *Auli Gellii Noct. Attic.* lib. 5. cap. 6. *Reuſneri Symbol. Imperator.* claſſ. 1. ſymbol. 27. p. 36.)

What Victory could e'er be won,
If ev'ry one would ſave but one?
Or Fight indanger'd to be loſt,
Where all reſolve to ſave the moſt?
By this Means, when a Battle's won,
The War's as far from being done:
For thoſe that ſave themſelves, and fly,
Go Halves, at leaſt, i' th' Victory;
And ſometime, when the Loſs is ſmall,
And Danger great, they challenge all;
Print new Additions to their Feats,
And Emendations in Gazets;
And when, for furious Haſte to run,
They durſt not ſtay to fire a Gun,
Have don't with Bonefires, and at Home
Made Squibs and Crackers overcome:

℣. 271. *And ſometime, when the Loſs is ſmall,* &c.] After a Battle, the Rebels, if they found their Loſs was ſmall, they repreſented it to the People as a great Victory gain'd, and made Bonefires, and appointed a publick Thankſgiving for it; by which they kept up the Spirit of the Party. (Dr. *B.*)

℣. 274. *And Emendations in Gazets*] I don't remember to have met with any ſuch Paper printed in thoſe rebellious Times; though there was a Paper with that Title early in the Reign of King *James* the Firſt, as appears from *John Donne*'s Verſes upon *T. Coryat*'s *Crudities*, publiſh'd 1611.

Munſter *did Towns, and* Geſner *Authors ſhew,*
Mount now —— *To* Gallo Belgicus *appear,*
As deep a Stateſman, as a Gazeteer.

See likewiſe *R. Riecomontanus*'s Verſes upon the *Crudities*.

The *Gazettes* began firſt to be regularly printed in King *Charles* the Second's Time, in the Year 1665, the Year of the Plague: The firſt Number dated *November* 7. 1665. There is a complete Collection of *Gazettes* from that Time, to *December* 30, 1703. in thirteen Volumes folio, in Mr. *Pepys*'s Library in *Magdalen* College *Cambridge*: in Lord *Oxford*'s Library, a complete Set to the Year 1739. inclusive, in Thirty-four Volumes. *Cat. Bibliothec. Harleian.* vol. 2. p. 740. See the *Etymology*. *Junii Etymol. Anglican.*

℣. 284.

To ſet the Rabble on a Flame,
And keep their Governors from Blame,
Diſperſe the News, the Pulpit tells,
Confirm'd with Fire-works, and with Bells;
And though reduc'd to that Extreme,
They have been forc'd to ſing *Te Deum*;
Yet, with religious Blaſphemy,
By flattering Heaven with a Lie;

℣. 284. *They have been forc'd to ſing* Te Deum] This they frequently did, though beaten. And it was their Cuſtom likewiſe to ſing a Pſalm before an Engagement: To which Mr. *Cotton* (*Virgil. Traveſtie*, b. 4. p. 146.) compares the diſmal Howlings of Queen *Dido*'s Domeſtics, when they diſcover'd that ſhe had hang'd herſelf.

Even like unto the diſmal Yowl,
When Triſtful Dogs at Midnight howl;
Or like the Dirges that through Noſe,
Humm'd out to damp their Pagan Foes,
When holy Roundheads go to Battle,
With ſuch a Yell did Carthage *rattle.*

We know it has been cuſtomary in other Nations upon an imaginary Victory, nay, ſometimes a Defeat, to ſing *Te Deum*. *Mahmut* ridicules this Cuſtom among *Chriſtians*, in a remarkable Manner, and with a ſeeming Juſtneſs. "I have been (ſays he) at a "Ceremony which I am willing to ſee often, to give an Account "of it in my Letters: 'Tis the *Te Deum*, which *Chriſtian* Prin-"ces cauſe to be ſung in their Churches, on the gaining any "conſiderable Advantage over their Enemies: Which *Te Deum* "is a Hymn compoſed by two of their Saints, to wit, *Ambroſe* "and *Auſtin*. When the *French* beat the *Spaniards*, they ſing "the *Te Deum*; and when theſe vanquiſh their Enemies, they do "the ſame. Theſe two Nations do the Duty of the *Muſſulmen*, "in deſtroying one another; and when this is done, they give "God Thanks for the Evil they had committed."

(*Turkiſh Spy*, vol. 1. p. 5.)

℣. 286. *By flattering Heaven with a Lie.*] There are many Inſtances of this Kind upon Record. "You mock'd God (ſays "the Author of a *Letter ſent to* London *from a Spy at* Oxford — "p. 10.) in your publick Thankſgivings for your inviſible Vic-"tories, when you were publickly beaten: As at *Edge Hill*, "when you and the *Saw-pit Lord* (viz. *Philip* Lord *Wharton*, "who hid himſelf in a *Saw-pit.*) with ſome others, did make "People believe Lies, on Purpoſe to gull them of their Monies."

And for their Beating, giving Thanks,
Th' have rais'd Recruits, and fill'd their Banks;

ỳ. 287. *And for their Beating giving Thanks.*] Mr. *Walker* (*Hiſtory of Independency*, part 2. p. 173.) gives a remarkable Inſtance of this Kind. "*Popham* (ſays he) was the Man who on "the 4 of *June*, 1649, gave a diſmal Relation to the High "And Mighty States at *Whitehall*, of his ill Succeſs in tampering "with the Governor of *Kingſale*, (in *Ireland*) who being honeſter than the Saints expected, took a Sum of Money of him "to betray the Town, and Fort, and Ships in the Road: But "when *Popham* came into the Road, to take Poſſeſſion of his "new Purchaſe, gave him ſuch a Gunpowder Welcome, that he "loſt moſt of his Men landed to take *Liver*, and *Seiſin*; and "divers Ships. He was commanded to conceal the ill News, "and make a different Report to the *Plebeians* of the *Commons* "*Houſe*, of his Succeſs, &c. (ſee *Whitelock's Memorials*, p. 406. "2d edit.) which occaſioned an Order the 15 of *June*, That "for this remarkable additional Mercy, beſtow'd upon them, in "the proſperous Succeſs given to their Fleet at Sea, upon *Thurſday* next, the Day ſet apart for Thankſgiving, their Miniſters "ſhould praiſe God." "Lord, (ſays Mr. *Walker* ſince theſe "audacious *Saints* are ſo thankful to Thee for one Beating, beſtow many more Beatings upon them, for they deſerve all thy "Corrections." (See likewiſe *Hiſtory of Independency*, firſt part, p. 86.)

Nay, to the Almighty's Self, they have been bold
To lie, and their Blaſphemous Miniſter told,
They might ſay falſe to God, for if they were
Beaten, He knew't not, for he was not there.
But, God, who their great Thankfulneſs did ſee,
Reward t'hem ſtraight with another Victory!
Juſt ſuch a one as Brainsford *and* Sans *doubt,*
Will weary er't be long their Gratitude out.
(Mr. *Cowley's Puritan and Papiſt*, p. 1, 2.)

But Oh! your Faith is mighty, that has been,
As true Faith ought to be, of Things unſeen.
At Worc'ſter, Brainsford, *and* Edge-hill *we ſee*
Only by Faith, y' have got the Victory.
Such is your Faith, and ſome ſuch unſeen Way,
The publick Faith at laſt your Debts will pay. (Id. Ib. p. 3.)
See more p. 8.

At Keinton, Brainsford, Plymouth, York,
And divers Places more,
What Victories we Saints obtain,
The like ne'er ſeen before:

How

For thoſe who run from th' Enemy,
Engage them equally to fly;
And when the Fight becomes a Chace,
Thoſe win the Day, that win the Race;
And that which would not paſs in Fights,
Has done the Feat with eaſy Flights;
Recover'd many a deſp'rate Campaign
With *Burdeaux*, *Burgundy*, and *Champaign*;
Reſtor'd the fainting High and Mighty
With Brandy-Wine, and *Aqua-vitæ*;
And made 'em ſtoutly overcome
With Bacrack, Hoccamore, and Mum;
Whom the uncontroul'd Decrees of Fate
To Victory neceſſitate;
With which, although they run or burn,
They unavoidably return:
Or elſe their Sultan Populaces
Still ſtrangle all their routed Baſſa's.

How often we Prince Rupert *kill'd,*
And bravely won the Day;
The wicked Cavaliers did run
The quite contrary Way.

(*On Colonel* Venn's *Encouragement to his Soldiers. Collection of Loyal Songs*, republiſh'd 1731 vol. 1. N° 42. p. 105.)

ỳ. 289. 290 *For thoſe who run from th' Enemy--Engage them equally to fly.*] Of this Opinion, probably, was that humorous Traveller, who, relating ſome of his Adventures, told the Company, That he and his Servant made fifty *wild Arabians* run: which ſtartling them; he obſerv'd, that there was no great Matter in it; for (ſays he) we run, and they ran after us.

ỳ. 300. *With Bacrack*] Or *Baccharack*. A Wine from *Bachiæra*, a Town on the *Rhine*, upon the *Palatinate:* Whence it has it's Name. *Baily. Bacrach*, edit. 1684. and following Editions.

Ib.——————*Hoccamore.*] *Old Hock.* A Sort of *Rheniſh Wine*, ſo call'd from the Village of *Hockheim* on the *Maine*, oppoſite to *Mentz*. *Baily.*

ỳ. 305. *Or elſe their* Sultan Populaces, *&c.*] * The Author compares the arbitrary Actings of the ungovernable *Mob*, to the *Sultan*

Quoth *Hudibras*, I underſtand
What Fights thou mean'ſt at Sea and Land,
And who thoſe were that run away,
And yet gave out th' had won the Day;

Sultan or *Grand Seignior*, who very ſeldom fails to ſacrifice any of his chief Commanders, call'd *Baſſa*'s, if they prove unſucceſſfull in Battle." See *Knowles*'s, and Sir *Paul Rycaut*'s, *Hiſtories of the* Turks; and Mr. *Fenton*'s *Obſervations* on ſome of *Waller*'s *Poems*, p. 70.

ỳ. 309, 310. *And who thoſe were that run away,—And yet gave out th' had won the Day*] Alluding probably to Sir *William Waller*'s Defeat at *Roundway Downe*. Which the Soldiers ever after call'd *Runaway Downe*. Mr. *Whitelock* makes the Rout to be occaſion'd by a *panic Fear* in the Parliament Horſe. But Lord *Hollis* charges it upon the Unſkilfulneſs and Cowardice of Sir *Arthur Haſlerig:* It gave Occaſion for much Rejoicing and pleaſant Raillery among the *Cavaliers*; and *Cleveland* thus plays upon both thoſe Commanders. (Character of a *London Diurnal.*) " This is the *William*, who is the City's Champion, and the " *Diurnal*'s Delight. Yet in all this Triumph, tranſlate the " Scene but to *Roundway Downe*, there *Haſlerig*'s Lobſters (ſee " Reaſon why ſo call'd, *Echard*'s *Hiſtory of* England, vol. 2. " p. 418.) were turned into *Crabs*, and crawl'd backwards— " There poor Sir *William* ran to his Lady for a Uſe of Conſola- " tion,"

Sir William *at* Runaway Downe *had a bout,*
Which him and his Lobſters, did totally rout,
And his Lady the Conqueror could not help him out.
Which no Body can deny.

(*The Rump Carbonado'd. Collection of Loyal Songs*, vol. 2. N° 26.)

Mr. *Whitelocke* ſays (*Memorials*, p. 70.) That *Waller* poſted up to *London*, and by his Preſence, ſilenced Invectives againſt him.

And the Author of the *Letter* from a *Spy at* Oxford, (p. 8.) ſpeaking of Sir *William Waller*, at *Runaway Downe:* or *Roundhead Downe* (as he calls it) ſays, Brave *William* had a Beat- " ing with a Witneſs, being totally routed by Prince *Maurice*, " and Sir *John Byron*. (And this was the twelfth Conqueſt, which " made up the Conqueror's brown Dozen in Number, compared " to the twelve Labours of *Hercules*.) — For theſe great Victories " ſo happily gain'd, by this old beaten conquering Commander, " he was pompouſly receiv'd into *London*, with little leſs than a " *Roman* Triumph, on *Tueſday* the 25th of *July:* The *Lord* " *Mayor's Show* was nothing to it: there wanted nothing but " the *Galley-foiſt*, and then all had been near complete The " People ſwarm'd about him like *Caterpillars:* every one glut- " ted

Although the Rabble ſouc'd them for't,
O'er Head and Ears in Mud and Dirt.
'Tis true, our modern Way of War
Is grown more politick by far,
But not ſo reſolute, and bold,
Nor ty'd to Honour, as the old.
For now they laugh at giving Battle,
Unleſs it be to Herds of Cattle;
Or fighting Convoys of Proviſion,
The whole Deſign o' the Expedition;
And not with downright Blows to rout
The Enemy, but eat them out:
As Fighting, in all Beaſts of Prey,
And Eating, are perform'd one Way;
To give Defiance to their Teeth,
And fight their ſtubborn Guts to Death;
And thoſe atchieve the high'ſt Renown,
That bring the other Stomachs down.
There's now no Fear of Wounds, nor Maiming,
All Dangers are reduc'd to Famine;
And Feats of Arms, to Plot, Deſign,
Surprize, and Stratagem, and Mine:
But have no Need, nor Uſe of Courage,
Unleſs it be for Glory, or Forage:

" ted their Eyes in gazing on this conquer'd *Agamemnon:* and a " thouſand Voices cry'd, A *Waller*, A *Waller!*" Upon which he remarks, p. 10. " Thus you mock'd God, the King, and " the People; and by this Means you have cauſed *Pagan* and " *Heathen* Idolatry to be committed. Firſt, To *Bacchus* there " hath been offer'd Hundreds of *Hecatombs* of Health, and Ca- " rouſes: and, Secondly, Your Burnt-Sacrifices to *Vulcan*, have " been innumerably blaz'd in Bonefires, Fire and Fagots, Guns, " Flame, Pipe and Smoke."

℣. 328. ——— *The other's Stomachs*] Edit. 1700. and following ones.

For if they fight, 'tis but by Chance,
When one Side vent'ring to advance,
And come uncivilly too near,
Are charg'd unmercifully i' th' Rere;
And forc'd, with terrible Reſiſtance,
To keep hereafter at a Diſtance,
To pick out Ground to incamp upon,
Where Store of largeſt Rivers run,
That ſerve, inſtead of peaceful Barriers,
To part th' Engagements of their Warriors:
Where both from Side to Side may ſkip,
And only encounter at Bo-peep:
For Men are found the ſtouter-hearted,
The certainer th' are to be parted;
And therefore poſt themſelves in Bogs,
As th' ancient Mice attack'd the Frogs;
And make their mortal Enemy,
The *Water-Rat* their ſtrict Ally.
For 'tis not now, who's ſtout and bold?
But who bears Hunger beſt, and Cold?
And he's approv'd the moſt deſerving,
Who longeſt can hold out at Starving:

ỳ. 347, 348. *For Men are found the ſtouter-hearted,—The certainer th' are to be parted.*] See *Montaigne*'s *Eſſays*, vol. 2. chap. 2. b. 16. p. 450, &c. *Spectator*, N° 131.

ỳ. 350. *As th' ancient* Mice *attack'd the* Frogs.] * *Homer* wrote a Poem of the War between the *Mice* and the *Frogs*."

ỳ. 351, 352. *And made their mortal Enemy,—The Water-Rat, their ſtrict Ally.*] Meaning the *Dutch*, who ſeem'd to favour the *Parliamentarians*. (Mr. *W.*)

ỳ. 355, 356. *And he's approv'd the moſt deſerving,—Who longeſt can hold out at Starving.*] An Ordinance was paſs'd *March* 26, 1644. for the Contribution of one Meal a Week towards the Charge of the Army. Remarkable was the Caſe of *Cecily de Rygeway*, indicted in the 31ſt of *Edward* the *Third*, A. D. 1347, for the Murder of her Huſband; who refuſing to plead, was adjudg'd at laſt to *faſt forty Days* together in cloſe Priſon, without Meat or Drink; which ſhe did. See the *Record* in Proof, *Hiſtory*

of

And he that routs moſt Pigs and Cows,
The formidableſt Man of Proweſs.
So th' Emperor *Caligula*,
That triumph'd o'er the *Britiſh* Sea,
Took Crabs and Oyſters Priſoners,
And Lobſters, 'ſtead of Cuiraſiers;
Engag'd his Legions in fierce Buſtles,
With Periwinkles, Prawns, and Muſcles;
And led his Troops with furious Gallops,
To charge whole Regiments of Scallops;

of the moſt remarkable Trials of Great Britain, *in Capital Caſes*, publiſh'd 1705. p. 52, 53. Dr. *Plot* (*Hiſtory of* Staffordſhire, chap. 8. ſect. 47, 48.) has given this with two other remarkable Inſtances of this Kind; namely, of *William Francis*, who wilfully faſted fourteen Days, being melancholy mad; and of *John Scot*, a *Scotchman*, who abſtain'd from Meat thirty or forty Days. Others have carried this Point much further, and their Accounts greatly exceed Belief.

Picus Mirandula mentions (from *Roger Bacon*) two *Engliſh* Women: one who faſted twenty Years, and the other forty. (*Jo. Fra. Pici Mirandulæ de Rer. prænotione*, lib. 3. To. 2. *Op. Baſileæ.*) See more Inſtances, *Jo. Fra. Pici Mirandulæ Exam. de Doctrin. Vanitat. Gentium*, lib. 2. To. 2. p. 565. *Ægidii Menagii Obſervat. in Diogen. Laert.* lib. 2. *ſect.* 143. See the *Life of* Martha Taylor, *who lived one Year without the Uſe of Meat or Drink*, 8°, 1669. *Catalog. Bibliothec. Harleian.* vol. 2. p. 596. N° 9763. And *Reynolds*'s *Diſcourſe upon the prodigious Abſtinence occaſion'd by the twelve Months Faſting of* Martha Taylor, *the famous* Derbyſhire *Damoſel*, 1669. Id. lb. p. 918. N° 14223, *Derham*'s *hyſico-Theology*, book 4. chap. 11. p. 211, 212. 7th edit. An Account of a Woman who had lain ſix Days cover'd with Snow, without receiving any Nouriſhment, *Philoſophical Tranſactions*, vol. 28. for the Year 1713. p. 265, &c. And a *Copy of an Affidavit made in* Scotland, concerning a Boy's living a conſiderable Time without Food. *Philoſophical Tranſactions*, vol. 31. num. 361. p. 29.

℣. 359. *So th' Emperor* Caligula.] See an Account of this famous Expedition, in *Suetonius. Caligul.* lib. 4. cap. 46. *Echard*'s *Roman Hiſtory*, vol. 2. p. 98, 99. *Rapin*'s *Hiſtory of* England, Tranſlated by Mr. *Tyndal*; Folio edit. vol. 1. p. 12.

℣. 369.

Not like their ancient Way of War,
To wait on his triumphal Carr:
But when he went to dine or ſup,
More bravely eat his Captives up;
And left all War, by his Example,
Reduc'd to vict'ling of a Camp well.
Quoth *Ralph*, By all that you have ſaid,
And twice as much that I cou'd add,
'Tis plain, you cannot now do worſe,
Than take this out-of-faſhion'd Courſe;
To hope, by Stratagem, to woo her,
Or waging Battle to ſubdue her:
Though ſome have done it in Romances,
And bang'd them into amorous Fancies;

℣. 369, 370. *But when he went to dine or ſup,—More bravely eat his Captives up.*] The Courage of many of the Heroes of thoſe Times, conſiſted in their Teeth. Sir *William Brereton*, the famous *Cheſhire* Knight, is thus characteriz'd by Mr. *Cleveland*, (*Character of a* London *Diurnal*, Works 1677. p. 118.) "Was "*Brereton* (ſays he) to fight with his Teeth, as he in all other "Things reſembles the Beaſt, he would have Odds of any Man "at this Weapon. Oh! he's a terrible Slaughter Man at a "Thankſgiving Dinner. Had he been *Cannibal* enough to have "eaten thoſe he vanquiſh'd, his Gut would have made him va-"liant."

Will. Brereton's *a Sinner*,
And Croyden *knows a Winner*;
But O take heed leſt he do eat
The Rump all at one Dinner.

(*Loyal Songs*, vol. 2. p. 55. See a further Character of him, Mr. *Carte*'s *Life of the Duke of* Ormonde, vol. 1. p. 471. *Impartial Examination of Mr.* Neal's 4th vol. of *the Hiſtory of the Puritans*, p. 45.)

A Man of Stomach of the next Deal
Was hungry Colonel Cobbet,
Who would eat at one Meal
A Commonwealth,
And make a Joint but a Gobbet.
Collection of Loyal Songs, vol. 2. p. 157.

℣. 383,

As thoſe who won the *Amazons*,
By wanton drubbing of their Bones:
And ſtout *Rinaldo* gain'd his Bride,
By courting of her Back and Side.
But ſince thoſe Times and Feats are over,
They are not for a modern Lover;
When Miſtreſſes are too croſs-grain'd,
By ſuch Addreſſes to be gain'd:
And if they were, wou'd have it out,
With many other Kind of Bout.
Therefore I hold no Courſe ſ' infeaſible,
As this of Force to win the *Jezabel*;

ỳ. 383, 384. *And ſtout* Rinaldo *gain'd his Bride,—By courting of her Back and Side.*] * A Story in *Taſſo*, an *Italian* Poet, of a Hero that gain'd his Miſtreſs by conquering her Party."

This Account is not literally true of *Rinaldo*, one of the *principal* Heroes, concern'd in the Siege of *Jeruſalem*, againſt the Infidel *Saracens*. *Armida*, a beautiful Queen, was in Love with him, and had by Magic engaged his Affections. But when by the Aſſiſtance of his Friends, he broke looſe from her Snares, and left her: ſhe vow'd Revenge, and offer'd to marry any one of thoſe *Pagan Princes*, who came to *Saladin*'s Aſſiſtance, provided they could take off *Rinaldo* in Battle. (Though ſhe ſtill retain'd a ſecret Affection for him.) But when he had ſlain with his own Hand all thoſe Princes, who had raſhly undertaken his Death, ſhe fled from him with a Deſign of taking away her own Life; but he purſu'd and prevented it; and his Love re-kindled by her heavy Complaints againſt him: and when ſhe had given them Vent, in the moſt moving and paſſionate Terms: he convinc'd her that his Affection for her was as ſtrong as ever, which brought about a Reconciliation. (*Fairfax*'s *Godfrey* of *Bulloigne*, book 20. St. 128, 129, 130, 131, 132, 133, 134, 135, 136. p. 650, 651, 652. See Mr. *Fenton*'s *Waller*, 1729. p. 278. *Obſervations*, p. 83. *Spectator*, N° 14.)

This ſuits as well with what *Shakeſpear* mentions of *Theſeus* and *Hippolyta* (in his *Midſummer Night's Dream*, vol. 1. p. 79.) *Theſeus* ſpeaks to *Hippolyta* in the following Manner. "*Hippolyta*, I "woo'd thee with my Sword, and won thy Love, doing thee "Injuries: But I will wed thee in another Key, with Pomp, "with Triumph, and with Revelling." (See *Hiſtory of the Deſtruction of* Troy, 2 book, chap. 14.)

ỳ. 401.

To ſtorm her Heart, by th' antick Charms
Of Ladies Errant, Force of Arms;
But rather ſtrive by Law to win her,
And try the Title you have in her.
Your Caſe is clear, you have her Word,
And me to witneſs the Accord;
Beſides two more of her Retinue
To teſtify what paſs'd between you;
More probable, and like to hold,
Than Hand, or Seal, or breaking Gold;
For which ſo many, that renounc'd
Their plighted Contracts, have been trounc'd;
And Bills upon Record been found,
That forc'd the Ladies to compound;

℣. 401, 402. *More probable, and like to hold,—Than Hand, or Seal, or breaking Gold.*] Breaking of Gold was formerly much practis'd; and when done, 'twas commonly believ'd, that ſuch a Man and Woman were made ſure to one another; and could marry no other Perſons: That they had broke a Piece of Gold between them; which was look'd upon to be a firm Marriage Contract: Nothing was thought to bind the Contract more firmly, before they were actually married, than this breaking a Piece of Gold. (Dr. *B.*)

See an Account of *Valentine*'s dividing a Gold Ring with *Clermond*, when he took Leave of her, before his *Pilgrimage*. *Hiſtory of* Valentine *and* Orſon, chap. 41. p. 174.

℣. 405, 406. *And Bills upon Record been found.—That forc'd the Ladies to compound.*] (See a remarkable Bill of Charges, upon a Diſappointment in Courtſhip. *Guardian*, N° 97.)

" On Promiſe of Marriage, Damages may be recover'd, if " either Party refuſe to marry: but the Promiſe muſt be mutual " on both Sides, to ground the Action, 1 *Salk.* 24.—And though " no Time for Marriage be agreed on, if the Plaintiff aver, " That he has offer'd to marry the Woman, and ſhe refuſed; " an Action lies againſt her, and Damages are recoverable.—If " a Man and Woman make mutual Promiſes of Inter-marriage, " and the Man gives the Woman 100*l.* in Satisfaction of his " Promiſe of Marriage, it is a good Diſcharge of the Contract.

Mod.

And that, unleſs I miſs the Matter,
Is all the Bus'neſs you look after:
Beſides, *Encounters at the Bar*,
Are braver now, than thoſe in War,
In which the Law does Execution,
With leſs Diſorder and Confuſion:
Has more of Honour in't, ſome hold,
Not like the *New Way*, but the *Old*;
When thoſe the *Pen* had drawn together,
Decided Quarrels with the *Feather*,
And winged Arrows kill'd as dead,
And more than Bullets now of Lead:
So all their Combats now, as then,
Are manag'd chiefly by the Pen;
That does the Feat, with braver Vigours,
In Words at Length, as well as Figures;
Is Judge of all the World performs
In voluntary Feats of Arms;
And whatſoe'er's atchiev'd in Fight,
Determines which is wrong or right:
For whether you *prevail*, or *loſe*,
All muſt be try'd there in the Cloſe:
And therefore 'tis not wiſe to ſhun
What you muſt truſt to, e're y' have done.
The Law, that ſettles all you do,
And marries where you did but woo;
That makes the moſt perfidious Lover,
A Lady, that's as falſe, recover:

" *Mod. Caſ.* 156. By *Stat.* 29. *Car.* II. c. 3. no Action ſhall be " brought on any Agreement or Conſideration of Marriage, ex- " cept it be put in Writing, and ſign'd by the Party to be " charged, *&c.* And where an Agreement relating to Marriage " muſt be in Writing. and when it need not, Vid. *Skinn.* 353." *Jacob's Law Dictionary.*

And if it judge upon your Side,
Will ſoon extend her for your Bride:
And put her Perſon, Goods, or Lands,
Or which you like beſt, int' your Hands.
For Law's the Wiſdom of all Ages,
And manag'd by the ableſt Sages;
Who, though their Bus'neſs at the Bar
Be but a kind of Civil War,
In which th' engage with fiercer Dudgeons,
Than e'er the *Grecians* did, and *Trojans*;
They never manage the Conteſt
T' impair their publick Intereſt;

℣. 436.——*Extend her.*] See *Extend*, *Jacob*'s *Law Dictionary*.

℣. 441, 442. *Who, though their Bus'neſs at the Bar—Be but a kind of Civil War*] This Piece of Grimace in the Gentlemen of the long Robe, is ſneer'd by the Writer of a *Pindaric* Poem, inſcrib'd *To the Society of Beaux Eſprits*, p. 7.

Nor is your Time miſpent in Parchment Jar,
The helliſh Buſtle of the Bar,
Where the loud Prattling Tribe wage an eternal War:
A War, while there——High Words are rais'd
Their Pedigrees, and Virtues blaz'd:
That is the Iſſue of a Firſt Rate Clown,
And wore his Leathern Breeches up to town;
This is a Pimp to Cauſes, ſuch a Cheat,
He'd pawn his Soul for a five Shillings Treat:
That has a Conſcience ſteel'd, and this a Face of Braſs,
And he that looks ſo gravely, is an Aſs.
Yet, when they next meet, they agree,
Who but dear Jack, *and* Billy, *who but he?*
Conſult afreſh to raiſe their Clients Strife,
And make it laſt as long as Life:
And yet, they know the Law was meant
What's wrongful to redreſs!
To free the poor, and innocent.

The *Spectator* obſerves, (N° 13.) "That nothing is more uſu-
"al in *Weſtminſter-Hall*, than to ſee a Couple of *Lawyers*, who
"have been tearing one another to Pieces in Court, embracing
"one another as ſoon as they are out of it." (See *Spectator*, N° 21. *Tatler*, N° 42. *Ben Johnſon*'s *Maſque of Gipſies*, &c. p. 76.)

℣. 453.

Or by their Controverſies leſſen
The Dignity of their *Profeſſion:*
Not like us Brethren, who divide
Our *Common-wealth*, the *Cauſe*, and *Side*;
And though w' are all as near of Kindred
As th' outward Man is to the inward;
We agree in nothing, but to wrangle
About the ſlighteſt ſingle-fangle;
While Lawyers have more ſober Senſe,
Than to argue at their own Expence,
But make their beſt Advantages
Of others Quarrels, like the *Swiſs:*
And out of foreign Controverſies,
By aiding both Sides, *fill their Purſes*;

ỳ. 453, 454. *We agree in nothing, but to wrangle—About the ſlighteſt ſingle-fangle*] The 'Squire in this Speech pays a true and worthy Compliment to the Profeſſors of the Law; this obvious good Underſtanding among themſelves, makes them eaſy: and the Law ought to be held in Veneration, becauſe it is not expoſed to the Cenſure, and Judgment of the Vulgar, (as other Profeſſions mentioned by *Ralpho* are) by the indiſcreet Writings of " it's *Profeſſors*. (See ỳ. 483, &c.) No wonder it is, that the 'Squire by ſuch fair and undeniable Arguments in their Favour, perſuaded the Knight to apply to a *Lawyer* for Advice in his preſent Caſe, which undoubtedly required Relief, and Satisfaction. (Mr. *B.*)

ỳ. 458. *Of others Quarrels, like the* Swiſs.] The *Cantons of Switzerland* will, upon reaſonable Terms, allow any *Chriſtian Princes* to raiſe Soldiers among them; by which Means they are ſure to be at Peace with all the neighbouring States: and at the ſame Time make a tolerable Proviſion for great Numbers of their People. But one *Swiſs Regiment* (as I am told) will not fight with another *Swiſs Regiment*, on any Conſideration. As they are all muſter'd, and exerciſed every *Sunday*: ſo the whole Country to a Man, are ever ready to fight. (Mr. *B.* of *B.*) They expect to have their Pay regularly; " otherwiſe (ſays Mr. *Moll*, " *Geography*, p. 234. edit. 1701.) they are ready to make good " the Proverb, *No Money, no* Swiſs." *Other Quarrels.* Edit. 1678. 1684.

But have no Int'reſt in the Cauſe
For which th' *ingage*, and *wage the Laws*;
Nor further Proſpect than their Pay,
Whether they loſe or win the Day.
And though th' abounded in all Ages,
With ſundry learned *Clerks*, and *Sages*;
Though all their Buſineſs be Diſpute,
Which Way they canvaſs ev'ry Suit;
Th' have no Diſputes about their Art,
Nor in *Polemicks controvert*:
While all Profeſſions elſe are found
With nothing but Diſputes t' abound:
Divines of all Sorts, and Phyſicians,
Philoſophers, Mathematicians;
The *Galeniſt*, and *Paracelſian*,
Condemn the Way each other deals in:

ỳ. 475. *The* Galeniſt *and* Paracelſian.] *Galen* was born in the Year 130. and lived to the Year 200. See a full Account of him, *Suidæ Lexicon.* vol. 1. p. 465. *Labbei Elog. Chronologic, Fabricii Bibliothec. Græc.* lib. 4. chap. 17. To. 3. p. 510. 527. *Chambers's Cyclopædia.*

Paracelſus was born the latter End of the 15th, and lived almoſt to the Middle of the ſixteenth *Century*. (See *Collier's Dictionary*.) And though I have given a large Account of him in a Note, on part 2. canto 3. ỳ. 627. I beg Leave to add the following one, tranſlated from the *French*, and communicated to me, by Miſs *W*——and Miſs *E*——*r. W.* two young Ladies, who are endu'd with all the Perfections of their Sex; and admir'd for their great Attainments in *polite Learning*, by all who have the Honour of their Acquaintance.

Que V. A. S. me permette de luy decrire L'Epitaphe, &c.

" Your ſerene Highneſs will permit me to relate to you an " Epitaph, I ſaw againſt the Wall in the Church at *Saltſbourg*, " of a Man much eſteem'd in *Germany*, and particularly in " this Part of it."

Conditur Hic, *Philippus Theophraſtus*,
Inſignis Medecinæ Doctor, Qui Dira illa
Vulnera, Lepram, Podagram, Hydropiſim,
Aliaque Inſanabilia Corporis Contagia
Mirificâ Arte Suſtulit.

Ac

Anatomiſts diſſect and mangle,
To cut themſelves out Work to wrangle;
Aſtrologers diſpute their *Dreams*,
That in their Sleeps they talk of *Schemes*:
And *Heralds ſtickle*, who got who,
So many hundred Years ago.
But Lawyers are too wiſe a Nation,
T' expoſe their Trade to Diſputation;

Ac Bona ſua in Pauperes diſtribuenda
Collocandaque honoravit.
Anno MDXLI Die xxiiij Septemb.
Vitam cum Morte mutavit.

" This ſuits but little with what I learnt concerning him in " *France*, where he paſſes only for a *Quack*, deſirous of blinding " the World by the extraordinary Advantages he promiſed them."

" This Impoſtor promiſed to every Body the Secret of making " Gold: and nevertheleſs died himſelf a Beggar, and in the " Hoſpital of this very *Saltſbourg*: where the Wealth he left to " the Poor, could be of no Uſe, but to add two Lines more to his " Epitaph.

" He boaſted too, that it was in his Power to make the *Pope*, " *Luther*, and the *Turk*, agree; he was a wicked Man then, for " he did not do it: I know no Quality he had to facilitate his " doing it, but that he had no Zeal for any Party. In fine (ſays " he) I have the Secret to make a Man live to one hundred and " fifty, free from Diſeaſes: and he himſelf died at Thirty-ſeven, " loaded with Diſtempers: Nothing of all this perſuades me in " Favour either of his probity or Erudition."

(*Relations Hiſtorique de Voyages en Alemagne*, &c. par *Cha. Patin*, M. D. *Lyon*, 1676. *Relation Quatrieme* à *S. A. Sne. Anthoine Ulric Duc de Brunſwic*. p. 286.)

Dr. *Quincy* (ſee *Phyſical Dictionary*, p. 164.) diſtinguiſhes between *Galenical*, and *Chemical* Medicines: and obſerves, That the *Galenical* run much upon the multiplying of Herbs and Roots in the ſame Compoſition, ſeldom torturing them any other Way, than by Decoction: in Oppoſition to *Chemical* Medicines, which by the Force of Fire, and a great deal of Art, fetches out the Vertues of Bodies chiefly mineral, into a ſmall Compaſs. (For an Account of *Chemical Preparations*, the Reader, if he pleaſes, may conſult *Paracelſus*, *Van Helmont*, *Lemery*, *Wilſon*, Dr. *Friend*, and *Boerhaave*, who have wrote profeſſedly on that Subject.)

℣. 481. *And Heralds ſtickle, who got who.*] See *Spectator*, N° 446.

Or make the buſy Rabble Judges
Of all their ſecret Piques, and Grudges;
In which whoever wins the Day,
The whole Profeſſion's ſure to pay.
Beſide, no Mountebanks, nor Cheats,
Dare undertake to do their Feats;
When in all other Sciences
They ſwarm, like *Inſects*, and *increaſe*.
For what *Bigot* durſt ever draw,
By inward Light, a *Deed in Law?*
Or could hold forth, by Revelation,
An *Anſwer to a Declaration?*
For thoſe that meddle with their Tools,
Will cut their Fingers, if they're Fools:
And if you follow their Advice,
In Bills, and Anſwers, and Replies;
They'll write a Love-Letter in *Chancery*,
Shall bring her upon Oath to *anſwer ye*,
And ſoon reduce her to b' your Wife,
Or make her weary of her Life.
The *Knight*, who us'd with *Tricks* and *Shifts*
To edify by *Ralpho's Gifts*,
But in appearance cry'd him down.
To make them better ſeem his own,
(All *Plagiary's* conſtant Courſe
Of *ſinking*, when they *take a Purſe*)
Reſolv'd to follow his Advice,
But kept it from him by Diſguiſe:
And after ſtubborn Contradiction,
To counterfeit his own Conviction,

ỳ. 507. ——— *Cry'd him down.*] Edit. 1678, 1684. *Cry'd them down*, 1700. and following Editions.

And by Tranſition, fall upon
The Reſolution, as his own.
Quoth he, this Gambol, thou adviſeſt,
Is, of all others, the unwiſeſt;
For if I think by Law to gain her,
There's nothing ſillier, nor vainer.
'Tis but to hazard my Pretence,
Where nothing's certain, but th' Expence;
To act againſt myſelf, and traverſe
My Suit, and Title to her Favours:
And if ſhe ſhou'd, which Heav'n forbid,
O'erthrow me, as the Fidler did;
What After-courſe have I to take,
'Gainſt loſing all I have at Stake?
He that with Injury is griev'd,
And goes to Law, to be reliev'd,
Is ſillier than a ſottiſh Chowſe,
Who, when a Thief has robb'd his Houſe,
Applies himſelf to Cunning-Men,
To help him to his Goods agen;
When all he can expect to gain,
Is but to ſquander more in vain:
And yet I have no other Way,
But is as difficult to, play.
For to reduce her, by main Force,
Is now in vain; by fair Means, worſe:
But worſt of all, to give her over,
'Till ſhe's as deſp'rate to recover.
For bad games are thrown up too ſoon,
Until th' are never to be won.

℣. 523, 524. ——— *And traverſe—My Suit* ———]
See *Traverſe*, *Baily*, and *Jacob*'s *Law Dictionary*.

But ſince I have no other Courſe,
But is as bad t' attempt, or worſe;
He that complies againſt his Will,
Is of his own Opinion ſtill;
Which he may adhere to, yet diſown,
For Reaſons to himſelf beſt known:
But 'tis not to b' avoided now,
For *Sidrophel* reſolves to ſue:
Whom I muſt anſwer, or begin
Inevitably, firſt with him.
For I've receiv'd Advertiſement,
By times enough of his Intent;
And knowing he that firſt complains,
Th' Advantage of the Buſineſs gains:
For Courts of Juſtice underſtand
The Plaintiff to be eldeſt Hand;
Who what he pleaſes may aver,
The other, nothing till he ſwear:
Is freely admitted to all Grace,
And lawful Favour, by his Place:
And for his bringing Cuſtom in,
Has all Advantages to win.
I, who reſolve, to overſee
No lucky Opportunity,
Will go to Council, to adviſe
Which Way t' encounter, or ſurprize,
And after long Conſideration,
Have found out one to fit th' Occaſion;
Moſt apt for what I have to do,
As Counſellor, and Juſtice too:

℣. 565. *And for his bringing Cuſtom in.*] See Sir *Roger L'Eſtrange's Fable of the Countryman and the Kid*, (part 1. fab. 350.)

℣. 573, 574. *Moſt apt for what I have to do,—As Counſellor and Juſtice too,*] Who this Lawyer was, I am really at a Loſs to underſtand;

And, truly, ſo, no doubt, he was,
A Lawyer fit for ſuch a Caſe.
An *old dull Sot*, who told the Clock,
For many Years at *Bridewell-dock*,

underſtand: The Author of the printed Notes has pointed out *E. P.* Eſq; as the Perſon intended by Mr. *Butler*: But I cannot give into his Opinion: (though his Character was not wholly unexceptionable, as appears from ſeveral Paſſages in Mr. *Walker*'s *Hiſtory of Independency*.) His great Buſineſs in his Profeſſion, and the Poſts that he fill'd, muſt take up too much of his Time, to ſuffer him to engage in the proper Buſineſs of a *Pettifogger*. He had been Commiſſioner of the Great Seal, worth 1500*l.* a Year; and then by an *Ordinance*, practis'd within the Bar, as one of the King's Council, worth 500*l. per annum*. He was afterwards *Poſtmaſter* for all *Inland Letters*, worth 100*l.* every *Tueſday* Night; and Attorney General to the *Commonwealth* of *England*. (See *Hiſtory of Independency*, part 1. p. 143, 166, *&c.* edit. 1661.) and died in 1659, (as Mr. *Echard* obſerves, *Hiſtory of* England, vol. 2. p. 872.) worth ſixty Thouſand Pounds in Gold, in his Coffers, as was credibly reported: beſides Lands of a great Value. Mr. *Whitelocke* obſerves of him, (*Memorials*, 2d edit. p. 682.) "That he was a generous Perſon, faithful to the Parlia-"ment Intereſt, and a good Chancery Lawyer." Biſhop *Tillotſon*, as I am informed, by a worthy Gentleman, deſcended from him, lived with him as Chaplain: and he was a Man much eſteem'd in *Devonſhire*, where he lived, (namely at *Ford Abbey*, which he bought of Sir *Samuel Roſewell*, reputed by ſome the Hero of this Poem) for his hoſpitable and charitable Diſpoſition. What Room then for fixing this Character upon him, rather than upon *Glyn*, or *Maynard*, who likewiſe complied with the Times?

I have been told, That one *Siderfin*, who lived in thoſe Times, and rais'd conſiderable Fortunes in a low Way of Practice, has been reputed the *Lawyer*, ſneer'd by our *Poet*.

Ibid.——————*And as Juſtice too.*] As ſuch, whoever he was, he might have deſerved the Character of *John Taylor*'s *Baſket Juſtice*. (See his Poem intitled, *A Brood of Cormorants*, *Works*, p. 7.

℣. 577, 578. *An old dull Sot, who told the Clock,—For many Years at* Bridewell-dock.] Alluding probably to his Attendance at *Bridewell*, when *Petty Criminals* were whipp'd, who would not, or could not commute their Whipping for a Sum of Money.

Dr. *Plot* (ſee *Hiſtory of* Staffordſhire, chap. 8. ſect. 66 p. 303. See likewiſe *Spectator*, N° 447.) makes mention of an *Idiot*, who daily amus'd himſelf, with always counting the Hour of the Day whenever the Clock ſtruck: and when it was ſpoil'd by Accident, the

At *Weſtminſter*, and *Hicks's-Hall*,
And *Hiccius Doctius* play'd in all;
Where in all *Governments and Times*,
H' had been both *Friend* and *Foe* to Crimes,
And us'd two equal Ways of gaining,
By *hind'ring Juſtice*, or maintaining:
To many a Whore *gave Priviledge*,
And whipp'd, for *want of Quarteridge*;
Cart-loads of Bawds to Priſon ſent,
For b'ing behind a Fortnight's Rent:
And many a truſty *Pimp*, and *Croney*
To *Puddle-dock*, for want of Money:
Engag'd the *Conſtable* to ſeize
All thoſe that would not break the Peace;
Nor give him back his own foul Words,
Though ſometimes *Commoners*, or *Lords*.

the *Idiot* continued to ſtrike, and count the Hour without the Help of it.

℣. 580. *And Hiccius Doctius play'd in all.*] An unintelligible Term uſed by Jugglers. See Preface to a Tract, intitled, *Hocus Pocus, Vulgar.* vol 3. N° 21. *Bibliothec. Pepyſian.* Such a Lawyer as this, would certainly have been baniſh'd out of Sir *Thomas More*'s *Utopian Commonwealth.* (See Tranſlation of the Second Book of his *Utopia*, printed 1624. p. 104.) *Hickius Dockius*, edit. 1678, 1684.

℣. 584. *By hind'ring Juſtice, or maintaining.*] Judge *Bridlegooſe*'s Method (ſee *Rabblais*, book 3. chap. 39. p. 261.) ſeem to have been more equitable, who decided Cauſes and controverſies by the Chance and Fortune of the Dice. Or the *Ruſſian* Cuſtom of giving Judgment by Lot. (See Dr. *Giles Fletcher*'s *Treatiſe of* Ruſſia. Purchaſe, *his Pilgrims*, part 3. lib. 3. p. 434.) Or the Romantic Way of trying Cauſes in ſome Part of the *Eaſt-Indies*; the contending Parties putting their Bills into the Hand of *St.* Thomas *the Apoſtle*. (Sir *John Maundevile*'s *Voyage*, &c. p. 208.)

℣. 585. *To many a Whore gave Priviledge.*] Sir *Roger L'Eſtrange* obſerves, (*Reflection upon the Fable of the Crows and Pidgeons* part 1. fab. 386.) " That ſet a *Kite* on the Bench, and 'tis forty " to one, that he'll bring off a *Crow* at the Barr."

℣. 589. *And many a truſty* Pimp and Croney, *&c.*] * There was a Goal for Puny Offenders."

℣. 595.

And kept 'em Priſoners of Courſe,
For being *ſober at ill Hours*;
That in the Morning he might free,
Or bind 'em over for his Fee.
Made *Monſters fine*, and *Puppet-Plays*,
For leave to practiſe, in their Ways;
Farm'd out all Cheats, and went a Share
With th' *Headborough*, and *Scavenger*;
And made the Dirt i' th' Streets compound
For taking up the publick Ground:

℣. 595, 596. *And kept 'em Priſoners of Courſe,—For being ſober at ill Hours.*] Of this Caſt were the *Conſtable* and *Watchmen*, (ſee Sir *Richard Steele*'s *Comedy* call'd, *The Lying Lovers*, edit. 1712. p. 57) upon the Rencounter that happened between *Lovemore*, and young *Bookwit*.

Conſt. "Where, where was this claſhing of Swords? So-ho! "So-ho! You Sir, what are you dead? Speak, Friend, what "are you afraid of? If you are dead, the Law can take no hold "of you."

Watch. "I beg your Pardon, Mr. *Conſtable*, he ought by the "Law to be carried to the *Roundhouſe*, for being dead at this "Time of Night."

Conſt. "Then away with him you three—and you, Gentlemen, "follow me to find who kill'd him."'

℣. 599. *Made* Monſters fine, *and* Puppet Plays, *&c.*] * He extorted Money from thoſe that kept Shows." (See *Don Quixote*, vol. 3. chap. 26. p. 259.)

There is a remarkable Account of *Biroche*, the famous *Puppet-Player* of *Paris*, who was taken up as a *Conjurer*, in one of the *Cantons* of *Switzerland*, (they taking his *Puppets* for ſo many little Devils) and he had certainly been condemned as ſuch, by the Magiſtrates, had not *Monſieur Dumont*, a Colonel of a Regiment of *Swiſs*, interpoſed—who convinc'd them at laſt, That there was no *Witchcraft* in the Caſe. However, they inſiſted upon *Biroche*'s paying the Charge of the Proſecution; which he not complying with, they *fined* him ſeverely, by plundering his *Puppets*, and carrying off their fine Clothes in Triumph; and putting him to the Expence of new Dreſſing them, before they could appear in *Flanders*. (See *Count de Rochefort*'s *Memoirs*, 3d edit. p. 313, *&c.*) Mr. *Addiſon* obſerves, (*Travels*, edit. 1705. p. 508.) That the Notion of Witchcraft prevails very much among the *Swiſs*. And the *Spectator*, (N° 372.) That in *Holland* there is a *Tax* upon *Puppet-Plays*, for the induſtrious Poor.

℣. 609.

The *Kennel*, and the *King*'s *Highway*,
For being unmoleſted, pay;
Let out the *Stocks*, and *Whipping-Poſt*,
And *Cage*, to thoſe that gave him moſt;
Impos'd a Tax on *Bakers-Ears*,
And, for *falſe Weights*, on *Chandelers*;
Made *Victuallers*, and *Vintners*, fine
For arbitrary *Ale* and *Wine*.
But was a kind and conſtant Friend
To all that *regularly* offend:
As *Reſidentiary Bawds*,
And *Brokers that receive ſtol'n Goods*;
That cheat in *Lawful Myſteries*,
And pay *Church Duties*, and his *Fees*:
But was implacable, and aukward,
To all that *Interlop'd and Hawker'd*.
To this brave Man, the Knight repairs
For Counſel, in his *Law-Affairs*;
And found him mounted, *in his Pew*,
With *Books* and *Money* plac'd, for Shew,
Like *Neſt-Eggs* to make *Clients lay*,
And for his falſe Opinion pay:

ỳ. 609. *Impos'd a Tax on Bakers Ears.*] That is, Took a Bribe to ſave them from the Pillory.

The ancient Way of puniſhing *Bakers* for Want of Weight, was by the *Tumbrel*, or *Cucking Stool*. This Puniſhment was inflicted on them in the Time of King *Henry* the *Third* by *Hugh Bigod*, Brother to the Earl *Marſhal*. (*Hollinſhed*'s *Chronicle*, vol. 2. p. 753. edit. 1577.)

ỳ. 619.——*Auker'd.*] Edit. 1678. 1684.

ỳ. 620.——*And Hawker'd*] See *Manley*'s *Interpreter*. And *Cowel. Skinneri Etymolog. Junii Etymologic. Anglican.*

ỳ. 624, 625. *With Books and Money plac'd, for Shew,—Like Neſt Eggs to make Clients lay*]

Diſcord's *Apartment different was ſeen,*
He had a Lawyer been;
One, that if Fee were large, loudl. could baul;
But had a Cough o' th' Lungs, if ſmall:

And



To whom the Knight, with comely Grace,
Put off his Hat, to put his Caſe:
Which he has proudly entertain'd
As th' other courteouſly ſtrain'd;
And, to aſſure him 'twas not that
He look'd for, bid him put on's Hat.
Quoth he, there is one *Sidrophel*,
Whom I have cudgell'd——*Very well.*
And now he brags t' have beaten me;
Better and better ſtill, quoth he:
And vows to ſtick me to a Wall,
Where-e'er he meets me—*Beſt of all.*
'Tis true, the Knave has taken's Oath
That I robb'd him—*Well done in Troth.*
When h' has confeſs't he ſtole my Cloak,
and pick'd my Fob, and what he took;
Which was the Cauſe that made me bang him,
And take my Goods again—*Marry hang him.*
Now whether I ſhould before-hand
Swear he robb'd me?—*I underſtand.*

And never car'd who loſt, if he might win,
His Shelves were cramm'd with Proceſſes and Writs,
Long-Rolls of Parchment, Bonds, Citations, Wills;
Fines, Errors, Executions, and Eternal Chancery Bills.
(*The Progreſs of Honeſty*, p. 14.)

℣. 645, 646. *Now whether I ſhould before-hand — Swear he robb'd me?* ——————] Thus one *Harman*, a very wealthy Gentleman in *Northamptonſhire*, was ſerv'd by a Tenant. *Mr. Harman* hearing that his Tenant, who was in great Arrears, was going to a Fair with Money to buy Cattle, met him deſignedly upon the Road, told him he knew he had Money, and deſired him to diſcharge ſome Part of his Arrears, which he did with ſome Difficulty. This coming to the Knowledge of Perſons who were no Friends to *Harman*, they adviſed his Tenant to indict him for a Robbery upon the Highway, which he did, and Mr. *Harman* was condemn'd: but pardoned at the Inſtance of one of the ſame Name, who was Secretary to the then Lord Treaſurer: for which Piece of Service, he left him his whole Eſtate, which was a very large one. See *Arthur Wilſon*'s Account of it.

Biſhop

Or bring my *Action of Converſion*
And *Trover* for my Goods?— *Ah Whorſon.*
Or if 'tis better to indite,
And bring him to his Trial?———*Right*;
Prevent what he deſigns to do,
And ſwear for th' State againſt him?—*True.*
Or whether he that is Defendant,
In this Caſe, has the better End on't;
Who putting in a new Croſs-Bill,
May traverſe th' Action?——*Better ſtill.*
Then there's a Lady too,——*I marry,*
That's eaſily prov'd acceſſary;
A Widow, who, by ſolemn Vows
Contracted to me, for my Spouſe,
Combin'd with him to break her Word,
And has abetted all.——*Good Lord!*
Suborn'd th' aforeſaid *Sidrophel,*
To tamper with the *Dev'l of Hell*;
Who put m' into a horrid Fear,
Fear of my Life——*Make that appear.*

Biſhop *Kennet*'s *Complete Hiſtory of* England, vol. 2. p. 787. edit. 1706.

Remarkable was the Cuſtom of the *Egyptians* with Regard to *Theft*, and *Robbery*. Upon the Thief's diſcovering the Theft, and delivering the Money or Goods to the *Chief Prieſt*, the Perſon robb'd was bound to return one fourth Part of the Money or Goods ſtoln to the Robber. (Vid. *Diodori Siculi Rer. Antiq.* lib. 2. cap. 3. *Jo. Fra. Pici Mirandulæ Exam. Doctrin. Vanitat. Gent.* lib. 3. To. 2. p. 652.)

And 'tis obſerv'd of the *Cilicians*, That with them Robbery was eſteem'd honourable, and the Robber if he was kill'd in Purſuit of Booty, was highly honoured after his Death. (*Sexti Phitoſophi Pyrrh. Hypotyp.* lib. 3. edit. 1621. p. 154.) See *Sir* Tho. More's *Propoſal for the Puniſhment of Theft*. *Utopia*, book 1. p. 20, 21.

℣. 647, 648. *Or bring my Action of Converſion—And Trover for my Goods?*———] An Action of *Trover*, from *Trouvir* to find, is an Action which a Man has againſt one, who having found

Made an Aſſault with Fiends and Men
Upon my Body——*Good agen:*
And kept me in a deadly Fright,
And falſe Impriſonment, all Night:
Mean while they robb'd me and my Horſe,
And ſtole my Saddle.——*Worſe and worſe.*
And made me mount upon the bare Ridge,
T' avoid a wretcheder Miſcarriage.
Sir, *quoth the Lawyer*, not to flatter ye,
You have as good, and *fair a Battery*

found any of his Goods, refuſes to deliver them upon Demand. *Baily*'s *Dictionary*. *Jacob*'s *Law Dictionary*.

℣. 675. *Sir, quoth the Lawyer*, &c.] The Knight's Queries, and the Lawyer's Anſwers ſeem to have been artfully manag'd: The Knight has ſcarce told the Lawyer any Thing but Things falſe in Fact: How plauſible has he made his own Caſe, and how black that of his Adverſaries! though he himſelf was the moſt notorious Offender. This is a perfect Example of a Practice, than which nothing is more common in Life, *Plaintiffs* and *Defendants* generally repreſent their own Caſe with a fair Outſide, and conceal what they think will impeach the Juſtneſs and Validity of it. From hence ariſe ſo many Law Suits, and from ſuch partial Repreſentations, very often are their Diſappointments occaſion'd.

It is obſervable, That the Knight put his Caſe, and propos'd Remedies, more like a *Council*, than a *Client*; he has a Command of proper Law Terms, and ſeems not to be unexperienc'd in litigious Affairs. The Lawyer now gives his Advice, which proves to be agreeable to the Knight's Wiſhes, and Sentiments; they thereupon part good Friends, and without any Wrangling, which is a Thing very rare with the Knight: The Lawyer concurs with the Knight's Opinion, of the Conveniencies of *Perjury*, and *Forgery*, and conſcientiouſly promiſes him his Service in the Maintenance of them. (Mr. *B.*)

℣. 676. *You have as good, and fair a Battery*] This *Battery* was of the ſame Kind with that of Sir *Andrew Ague Cheek*'s (*Shakeſpear*'s *Twelfth Night*, act 4. vol. 2. p. 519.) who, when he had ſtruck *Sebaſtian*, (taking him for his Siſter *Viola*, who was diſguis'd in Man's Cloaths) and *Sebaſtian* had return'd his Compliments, threatens in the following Manner.

Sir Andr. "Nay, let him alone, I'll go another Way to "work with him; I'll have an *Action of Battery* againſt him, if "there be any Law in *Illyria*: Though I ſtruck him firſt, yet "it's no Matter for that."

And

As Heart can wiſh, and need not ſhame,
The proudeſt Man alive to claim.
For if th' have us'd you, as you ſay;
Marry, *quoth I*, God give you Joy;
I wou'd it were my Caſe, I'd give
More than I'll ſay, or you'll believe:
I would ſo trounce her, and her Purſe,
I'd make her kneel for bett'r or worſe;
For Matrimony, and Hanging here,
Both go by Deſtiny ſo clear,
That you as ſure may *pick and chooſe*,
As *Croſs I win*, and *Pile you loſe*:
And if I durſt, I would advance
As much in *ready Maintenance*,
As upon any Caſe I've known,
But we that practiſe dare not own:
The Law ſeverely *contrabands*,
Our taking Bus'neſs *off Men's Hands*;

And probably our Lawyer would have defended it, much like him, who in Aggravation of the *Defendant*'s Crime, in an Action of *Battery*, told the Judge, " That he beat his *Client*, with a " certain wooden Inſtrument, call'd an Iron Peſtle. "

℣. 683. *I would ſo trounce her, and her Purſe.*] The firſt Action brought in a matrimonial Caſe at *Rome*, was by *Carvilius*, near 500 Years after the Building of that City. *Auli Gellii Noct. Attic.* lib. 4. cap. 3.

℣. 685, 686. *For Matrimony, and Hanging here,——Both go by Deſtiny ſo clear.*] *Torquemeda* (ſee *Spaniſh Mandevile*, 4th Diſc. fol. 102.) mentions a Perſon, who own'd at the Gallows, " That " it was his *Deſtiny* to *be hang'd*."

With Regard to Matrimony. the young Fellow ſeems to have been of a different Opinion, (ſee *L'Eſtrange*'s *Fables*, part 1. fab. 426.) who deſired the Prayers of the Congregation, when he was upon the Point of Matrimony. See the Moral. So *Neriſſa* (ſee *Shakeſpear*'s *Merchant of Venice*, vol. 2. p. 39.) ſpeaks in the ſame Stile with our Poet.

" The ancient Saying is, No Hereſy,
" *Hanging* and *Wiving*, goes by *Deſtiny*."

See what *Grace* ſays to *Winwife*, *Ben Johnſon*'s *Bartholmew Fair*, act. 4 ſc. 3.

℣. 695.

'Tis *common Barratry*, *that bears*
Point-blank an Action *'gainſt our Ears*,
And crops them till there is not Leather,
To ſtick a Pin in, left of either;
For which, ſome do the *Summer-Sault*,
And o'er the Bar, like Tumblers, vault.
But you may ſwear at any Rate,
Things not in Nature, *for the State:*
For in all Courts of *Juſtice* here
A Witneſs is not ſaid to *ſwear*,
But make Oath, that is, in plain Terms,
To forge whatever he affirms.
(I thank you, *quoth the Knight*, for that,
Becauſe 'tis to my Purpoſe pat——)
For Juſtice, though ſhe's painted blind,
Is to the weaker Side inclin'd,
Like *Charity*; elſe *Right and Wrong*
Could never hold it out ſo long,
And, like blind Fortune, with a Slight,
Convey Men's Intereſt, and Right,
From *Stiles*'s *Pocket*, into *Nokes*'s,
As eaſily as *Hocus Pocus:*

ỳ. 695. *'Tis common Barratry.*] From *Barret*, a wrangling Suit. See *Statute* of *Champerty*, 33 *Ed.* 1, 2. *Skene de Verborum Significatione. Cowel*'s *Interpreter. Manley*, *Wood*'s *Inſtitutes*, &c. p. 417. See *Barrater. Junii Etymologic. Anglican.*

ỳ. 697. —— *Till there is not Leather.*] Edit. 1678, 1684. *No Leather*, 1700, *&c.*

ỳ. 699, 700. *For which, ſome do the Summer-Sault,—And o'er the Bar, like Tumblers, vault.*] *Summer Sault*, *(Soubreſalte, Fr.)* a Feat of Activity ſhow'd by a Tumbler. Alluding to the Cuſtom of throwing unfair Practitioners over the Bar See *Chambers*'s *Cyclopædia*, *Baily*'s *Dict. Barclay*'s *Argenis*, lib. 3. chap. 22. p. 392.

ỳ. 716. *As eaſily as Hocus Pocus.*] " In all Probability (ſays *Archbiſhop* Tillotſon, *Diſcourſe againſt Tranſubſtantiation*) " thoſe " common juggling Words, of *Hocus Pocus*, are nothing but a " Corruption of *Hoc eſt Corpus*, by Way of ridiculous Imitation

Plays faſt and looſe, makes *Men obnoxious*,
And *clear again*, like *Hiccius Doctius*.
Then whether you wou'd take her Life,
Or but recover her for *your Wife*;
Or be content, with what ſhe has,
And let all other Matters paſs,
The Bus'neſs to the Law's alone,
The Proof is all it looks upon:
And you can want no Witneſſes,
To ſwear to any Thing you pleaſe,

" of the *Prieſts* of the *Church* of *Rome*, in their Trick of *Tran-*
" *ſubſtantiation*. Into ſuch Contempt by this fooliſh Doctrine,
" and pretended Miracle of theirs, have they brought the moſt
" ſacred and venerable Myſtery of our Religion."

See *Hocus Pocus Junior*. *Bibl. Pepyſian*. *The Anatomy of Legerdemain, or the Art of Juggling*.

ỳ. 717, 718. *Plays faſt and looſe, makes Men obnoxious,---And clear again* ————] The crafty Part of the Profeſſion are banter'd by the Clown, in *Shakeſpear*. (See *Meaſure for Meaſure*, act. 3. vol. 1. p. 357.)

Mr. *Butler* may probably gird ſome of thoſe reforming Gentlemen, who during the Rebellion, diveſted Perſons unexceptionable, of their Property, with a bad Character, and reſtored them to it with a good one at the Reſtoration. (See a remarkable Inſtance, *Impartial Examination* of Mr. *Neal*'s *Third Volume of the Hiſtory of the Puritans*, p. 145, 146.)

ỳ. 723 ——— *Alone*.] In all Editions to 1704. incluſive. *All one*, in later Editions.

ỳ. 725, 726. *And you can want no Wittneſſes,---To ſwear to any Thing you pleaſe*.] *Knights of the Poſt* were common in all Ages.

Non bene conducti vendunt perjuria teſtes:
Non bene ſelecti judicis arca patet.
(*Ovidii Amor*, lib. 1. el. 10. 37, 38.)

John Taylor, the *Water Poet*, (ſee Tract *againſt Curſing and Swearing*, p. 50.) obſerves of them, " That it is to be fear'd,
" that there are ſome that do make a Living, or Trade of
" Swearing: As a Fellow being aſk'd once, of *what Occupation*
" he was? made Anſwer, that he was a *Vitneſs*; (Witneſs) which
" was one that for Hire would ſwear in any Man's Cauſe, be it
" right or wrong." (See *Guſman de Alfarach*, or *Spaniſh Rogue*, folio 1630. part. 2. p. 164.) And Mr. *Walker* obſerves, (*Hiſtory of Independency*, part 3. p. 27.) " That the *Council of State* had
" Hundreds

That hardly get their meer *Expences*
By *th Labour of their Conſciences*;
Or letting out to hire, their *Ears*
To *Affidavit-Cuſtomers:*
At inconſiderable Values,
To ſerve for *Jury-Men*, or *Tales*,
Although retain'd in th' hardeſt Matters,
Of *Truſtees*, and *Adminiſtrators*.
For that, *quoth he*, let me alone;
W' have Store of ſuch, and all our own;
Bred up and tutor'd, *by our Teachers*,
The ableſt of Conſcience-ſtretchers.
That's well, *quoth he*, but I ſhould gueſs,
By weighing all Advantages,

" Hundreds of *Spies* and *Intelligencers*. *Affidavit men*, and *Knights* " *of the Poſt*."

'Tis a Pity that the falſe Witneſſes in thoſe Times, (and all others) by whoſe Evidence People's Lives were taken away, did not meet with the Fate of *Sophy*, a Woman, who giving falſe Evidence againſt *William Bardeſius*, *Prætor* of *Amſterdam*, at the Inſtance of his great Enemy *Mr. Henry Theodorus*, Conſul of that Place, in order to take away his Life: " had *May* 3, 1561. her " Tongue cut out, was then hang'd, had her Body burnt, and " publickly expoſed."

(*Baker*'s *Hiſtory of the Inquiſition*, p. 247.)

ỳ. 732. *To ſerve for Jury-Men, or Tales.*] *Tales* is a *Latin* Word of known Signification: it is uſed in our *Common Law*, for a Supply of Men empanel'd upon a Jury, or Inqueſt, and not appearing, or challeng'd. For in theſe Caſes the Judge upon a Petition, granteth a Supply to be made by the *Sheriff*, of ſome Men there preſent equal in Reputation, to thoſe that were empanel'd. And hereupon the very Act of ſupplying, is call'd, *A Tales de Circumſtantibus*. When a whole Jury is challeng'd, they are call'd *Meliores*. (*Cowel*'s *Interpreter*. *Wood*'s *Inſtitute of the Common Law*, p. 591. *Jacob*'s *Law Dictionary*.)

ỳ. 737. *Bred up and tutor'd, by our Teachers.*] Dr. *Downing*, and *Steph. Marſhal*, who abſolv'd the Priſoners, releas'd at *Brentford* from their Oaths, as has been before obſerv'd.

Your ſureſt Way is firſt to pitch
On *Bongey*, for a *Water-Witch*;
And when y' have hang'd the Conjurer,
Y' have Time enough to deal with her.
In th' Int'rim, ſpare for *no Trepans*
To draw her Neck into the *Banes*:
Ply her with *Love-Letters*, and *Billets*,
And bait 'em well, *for Quirks* and *Quillets*,

℣. 742. *On* Bongey, *for a* Water-Witch.] * *Bongey* was a *Franciſcan*, and liv'd towards the End of the thirteenth Century, a Doctor of Divinity in *Oxford*, and a particular Acquaintance of Friar *Bacon*'s: In that ignorant Age, every Thing that ſeem'd extraordinary was reputed Magick, and ſo both *Bacon* and *Bongey* went under the Imputation of ſtudying the *Black-Art*. *Bongey* alſo publiſhing a Treatiſe of *Natural Magick*, confirm'd ſome well meaning credulous People in this Opinion; but it was altogether groundleſs, for *Bongey* was choſen Provincial of his Order, being a Perſon of moſt excellent *Parts* and *Piety*." See *Collier*'s *Dictionary*, from *Pitts*. *De Illuſtribus Angliæ Scriptoribus*.

There was likewiſe " one *Mother Bongey*, who in diverſe Books " ſet out with Authority, is regiſtred or chronicled by the Name " of the *Great Witch of* Rocheſter." (See an Abſtract of *Scot*'s *Hiſtory of Witchcraft*. *Britiſh Librarian*, N° 4. for *April* 1737. p. 226.)

℣. 747, 748. *Ply her with Love-Letters, and Billets,—And bait 'em well, for Quirks and Quillets.*] The Word *Quillet* is often uſed by *Shakeſpear*. In his *Love's Labour loſt*, act 3. vol. 2. p. 142. upon the King of *Navarre*'s talking with his Company, of Love, and *Dumont*'s ſaying,

" Ay marry there——ſome Flattery for this Evil——"

Longville anſwers,

" Oh! ſome Authority how to proceed,
" Some Tricks—ſome *Quillets* how to cheat the Devil."

The Earl of *Warwick* likewiſe uſes the Word. (*Shakeſpear*'s *Firſt Part of* Henry *the Sixth*, act 2. vol. 4. p. 138.)

" But in theſe nice ſharp *Quillets* of the Law,
" Good Faith, I am no wiſer than a *Daw*."

(See 2d *Part of King* Henry *the Sixth*, act 3. p. 245.)

Timon.——" Conſumptions ſow
" In hollow Bones of Man, ſtrike their ſharp Shins,
" And marr Mens ſparring. *Crack the Lawyer's Voice*,
" That he may never more falſe Title plead,

" Nor

With Trains t' inveigle, and ſurprize
Her heedleſs *Anſwers*, and *Replies*:
And if ſhe miſs the *Mouſe-trap Lines*,
They'll ſerve for other *By-Deſigns*;
And make an Artiſt underſtand
To copy out her Seal, or Hand;

" Nor *ſound* his *Quillets* ſhrilly."——(*Timon* of *Athens*, vol. 5. p. 274.) And in his *Hamlet*, act 5. vol. 7. p. 347.

Hamlet ſeeing the Grave Digger, digging up Sculls, ſays,

Ham. " Why may not that be the Skull of a Lawyer?
" Where be his *Quiddities* now? His *Quillets?* His Caſes?
" His Tenures, and his Tricks?——"

(See *Warner*'s *Albion's England*, book 14. chap. 91. p. 369.)

Mr. *Peck* (in his *Explanatory*, and *Critical Notes*, *on* Shakeſpear's *Plays*; ſee *New Memoirs of the Life of* Milton, p. 230. upon the Paſſage above from *Love's Labour Loſt*) obſerves, " That *Quillet*, as *Minſhieu* ſays, is a *ſmall Parcel*.——Here " we come to the Point. If we look into the Map of *Derby-* " *ſhire*, we find a Place call'd *Over-Seile*, which Pariſh, though " ſurrounded by *Derbyſhire*, is yet a *Quillet*, or ſmall Parcel of " *Leiceſterſhire*. The like may be obſerv'd of diverſe other " Places in other Counties. Theſe *Quillets*, in all Sheriffs Aids, " Scutages, and the like, it ſhould ſeem, were taxed, or pre- " tended to be tax'd, ſometimes with the one County, ſome- " times with the other, and ſometimes with neither. Thus when " the Sheriff of *Leiceſter* demanded thoſe Aids of the Pariſh of " *Over-Seile*, it is probable they anſwer'd, They belong'd to " *Derbyſhire*, not to *Leiceſterſhire*. Again, when the Sheriff of " *Derby* demanded thoſe Aids, that they belong'd to *Leiceſter-* " *ſhire*, and not *Derbyſhire*. And ſo by this pretty Artifice, " ſometimes got excuſed from both, or at leaſt attempted ſo to " do.——The Word is often uſed in our Author, and is always " uſed to ſignify a *Quirk of the Law*, or Quibble."

Dr. *Donne* (ſee Letter to his Siſter, upon the Death of her Son. *Collection of Letters made by Sir* Toby Mathew, p. 345.) uſes the Word in this Senſe. " The Family would not think it- " ſelf the leſs, if any little *Quillet of Ground* had been convey'd " from it: nor muſt it, becauſe a Clod of Earth, one Perſon of " the Family, is remov'd."

℣. 754. *To copy out her Seal.*] Mr. *Selden* obſerves, (*Notes upon the Fourth Song of* Drayton's *Polyolbion*, p. 69.) " That there " were no Seals before the *Conqueſt* in *England:* No King of this " Land, except the *Confeſſor*, before the Conqueſt, ever uſing in " their Charters, more than Subſcription of Name and Croſſes."

755 Or find void Places in the Paper
To ſteal in ſomething to *intrap her*;

" The Puniſhment inflicted for counterfeiting another Man's " Seal, was no leſs than abjuring the Kingdom, or going into " perpetual Exile, as appears by Writ of King *John* to the She- " riff of *Oxford*, (*Dugdale*'s *Antiquit. of* Warwickſhire, p. 922. " Col. 1.) wherein the King commands the Sheriff, to cauſe one " *Anketill Manvers*, who had been taken up for falſifying the " Seal of *Robert de Oldbridge*, to abjure the Realm; and to ſend " him without Delay to the Sea by ſome of his Officers, who " ſhould ſee him go out of the Land." *Diſſertation on the Anti- quity and Uſe of Seals in* England. By Mr. *Lewis* of *Mergate*, 1740. p. 29.

Ibid. —— ——— *Or Hand.*] There have been Artiſts in this Way in all Ages. A remarkable Inſtance of this Kind was *Young*, the Forger of the *Flower-Pot Plot*, in the Reign of *William* 3d, who was, I think, afterwards hang'd, for coining in *Newgate*. (See an Account of him, in the *Caſe of* Blackhead *and* Young.)

Her Grace the Dutcheſs Dowager of *Marlborough* (ſee an *Ac- count of her Conduct*, 1742.) obſerves upon the Impriſonment of the Lord *Marlborough* for this Plot, " That to commit a Peer, " there ſhould be an Affidavit from ſome Body of the Treaſon. " Lord *Romney*, Secretary of State, ſent for one *Young*, who was " then in Jail for Perjury and Forgery, and paid the Fine to " make him what they call a legal Evidence: for the *Court* " *Lawyers* ſaid, *Young* not having loſt his Ears, was an irre- " proachable Evidence." Which verifies Sir *Roger L'Eſtrange*'s Obſervation (*Reflexion* on fable 386. part 1.) " That for a " Knight of the Poſt, (alluding to the Practice of thoſe Times) " 'tis but dubbing him with the Title of King's Evidence, and " the Work is done."

Nay ſometimes, when there has been no Similitude of Hands, from that very Circumſtance, Men of Dexterity have pretended to prove it the Perſon's Hand.

This was exemplified in the Caſe of an *Iriſh Phyſician*, in the Time of the *Popiſh Plot*, " who was charg'd with writing a trea- " ſonable Libel, but denied the Thing, and appealed to the " Unlikeneſs of the Characters. It was agreed, they ſaid, That " there was no Reſemblance at all in the Hands: But the Doctor " had two Hands, his *Phyſic Hand*, and his *Plot Hand*; and the " one not one Jot like the other: Now this was the Doctor's " Plot Hand; and they inſiſted upon it, that becauſe it was not " like his Hand, it was his Hand." (*L'Eſtrange*'s Moral to the Fable *of a Chriſtian and a Jew*, part 2. fab. 202.)

℣. 760.

Till with her *worldly Goods*, and *Body*,
Spight of her Heart, ſhe has indow'd ye:
Retain all Sorts of *Witneſſes*,
That ply i' th' *Temples*, *under Trees*;
Or walk the Round, with *Knights o' th' Poſts*,
About the croſs-legg'd Knights, *their Hoſts*;
Or wait for Cuſtomers, between
The Pillar-Rows in *Lincoln's-Inn*:
Where *Vouchers*, *Forgers*, *Common-bail*,
And *Affidavit-Men*, ne'er fail

℣. 760. *That ply i' th' Temples, under Trees.*] Mr. *Oldham* alludes to this Practice, 13th *Sat.* of *Juvenal* imitated, p. 293.

If Temple *Walks, or* Smithfield *never fail*
Of plying Rogues that ſet their Souls to Sale
To the beſt Paſſenger that bids a Price,
And make their Livelihood of Perjuries:
For God's Sake, why are you ſo delicate,
And think it hard to ſhare the common Fate?

℣. 762. *About the croſs-legg'd Knights their Hoſts.*] He calls the Monuments of the old Knights lying *croſs-legg'd*, *Hoſts* to the *Knights of the Poſts:* alluding to the Proverb of *dining with Duke* Humfrey——The Knights of the Poſt, walking in *Weſtminſter-Abbey*, about Dinner Time. (Mr. *W.*)

See the Proverb of *dining* with Duke *Humphrey* explain'd amongſt the *London Proverbs*, *Fuller*'s *Worthies*, p. 198. And a Poem, intitled, *The Legend of the thrice honourable, ancient, and renown'd Prince, his Grace,* Humphrey, *Duke of Saint* Paul's *Cathedral Walk, Surveyor of the Monuments, and Tombs of* Weſtminſter, *and the* Temple; *Patron to the Perambulators of the Piazza's in* Covent Garden, *Maſter of* King's-Bench Hall, *and one of the College's Privy Council.* (*penes me.*) The Author of *Chronic. Chronicor. Eccleſiaſtic.* lib. 2. p. 72. gives the following Account of the *croſs-legg'd Knights.*

Sumptuoſiſſima Titulo *S. Sepulchri* per Orbem *Chriſtianum* erecta *Cœnobia:* in quibus hodieque videre licet, militum illorum imagines, monumenta Tibiis in crucem tranſverſis: Sic enim ſepulti fuerunt, quot quot illo ſæculo nomina bello ſacro dediſſent, vel qui tunc temporis crucem ſuſcepiſſent,

T' expoſe to Sale all *Sorts of Oaths*,
According to *their Ears and Cloaths*,
Their only *neceſſary Tools*,
Beſides the *Goſpel*, and their *Souls*.
And when y' are furniſh'd with all *Purveys*,
I ſhall be ready at *your Service*.
I would not give, quoth *Hudibras*,
A Straw to underſtand a *Caſe*,
Without the admirable Skill
To *wind*, and *manage it at Will*;
To *vere*, and *tack*, and *ſteer a Cauſe*,
Againſt the *Weather-gage* of *Laws*;
And ring the Changes upon *Caſes*,
As plain as Noſes upon Faces,
As you have well inſtructed me,
For which you've earn'd (here 'tis) your Fee;

℣. 767, 768. *T' expoſe to Sale all Sorts of Oaths,—According to their Ears and Cloaths.*] Lord *Clarendon* gives a remarkable Inſtance of this Kind. (*Hiſtory of the Rebellion*, vol. 2. p. 355.) "An *Iriſhman* of a very mean and low Condition, who afterwards acknowledg'd, That being brought to Mr. *Pym*, as an Evidence of one Part of the Charge againſt the Lord Lieutenant of *Ireland*, (*viz.* the Earl of *Strafford*) in a Particular, in which a Perſon of ſo vile a Quality would not be reaſonably thought a competent Informer: Mr. *Pym* gave him Money to buy a *Satin Suit* and *Cloke*; in which Equipage he appear'd at the Trial, and gave his Evidence."——The like was practis'd in the Trial of Lord *Stafford*, for the *Popiſh Plot* (Mr. *Carte*'s *Hiſtory of the Life of* James, *the Firſt Duke of* Ormonde, vol. 2. p. 517.) by Mr. *Hetherington*, Agent to Lord *Shaftſbury*. See likewiſe *Impartial Examination of Mr.* Neal's 4th Volume of the *Hiſtory of the Puritans*, p. 379.

℣. 782. *For which you've earn'd (here 'tis) your Fee.*] The Beggar's Prayer for the *Lawyer*, would have ſuited this Gentleman very well. (See the Works of *J. Taylor*, the *Water Poet*, p. 101.) "May the Terms be everlaſting to thee, thou Man of Tongue; and may Contentions grow and multiply, may Actions beget Actions, and Caſes engender Caſes as thick as Hops, may

I long to practiſe your Advice,
And try the ſubtle Artifice;
To bait a Letter, as you bid,
As not long after, thus he did;
For having pump'd up all his Wit,
And hum'd upon it, thus he writ.

" may every Day of the Year be a *Shrove Tueſday*; let Procla-
" mations forbid Fighting, to increaſe Actions of Battery; that
" thy *Caſſock* may be three-pilde, and the Welts of thy Gowne
" may not grow threadbare!"

An Heroical

EPISTLE

OF

HUDIBRAS to his LADY.

I Who was once as great as *Cæſar*,
Am now reduc'd to *Nebuchadnezzar*;
And from as fam'd a Conqueror
As ever took Degree in War,
Or did his *Exerciſe in Battle*,
By you turn'd out to *Graſs with Cattle*:
For ſince I am deny'd Acceſs
To all my earthly Happineſs,
Am fallen from the *Paradiſe*
Of your good *Graces*, and fair *Eyes*;
Loſt to the World, and you, I'm ſent
To everlaſting Baniſhment;

This Epiſtle was to be the Reſult of all the fair Methods the Knight was to uſe in gaining the Widow: It therefore requir'd all his Wit, and Dexterity, to draw from this artful Lady an unwary Anſwer. If the Plot ſucceeded, he was to compel her immediately by Law, to a Compliance with his Deſires. But the Lady was too cunning to give him ſuch a Handle as he long'd for: On the contrary, her Anſwer ſilenc'd all his Pretenſions. (Mr. *B.*)

ỳ. 2. *Am now reduc'd to* Nebuchadnezzar.] See *Daniel* iv. 32, 33,——*Webſter's Diſplay of ſuppos'd Witchcraft*, p. 91. to 97. incluſive.

Where

Where all the *Hopes* I had t' *have won*
Your Heart, b'ing daſh'd, will break my own.
Yet if you were not ſo ſevere
To paſs your Doom, before you hear,
You'ld find, upon my juſt Defence,
How much y' have wrong'd my Innocence,
That once I made a *Vow* to you,
Which yet is unperform'd, *'tis true*;
But not becauſe it is unpaid,
'Tis *violated*, though *delay'd*:
Or, if it were, it is no Fault,
So heinous as you'ld have it thought;
To undergo the Loſs of Ears,
Like vulgar *Hackney Perjurers*:
For there's a Diff'rence in the Caſe,
Between the Noble, and the Baſe;
Who always are obſerv'd t' have don't
Upon as different an Account:
The one for *great* and *weighty Cauſe*,
To ſalve, in *Honour*, *ugly Flaws*;
For none are like to do it ſooner
Than thoſe who 're niceſt of their Honour:
The other, for *baſe Gain* and *Pay*,
Forſwear, and *perjure by the Day*;
And make th' Expoſing and Retailing
Their Souls, and Conſciences, a *Calling*.
It is no *Scandal*, nor *Aſperſion*,
Upon a *Great*, *and noble Perſon*,
To ſay, he nat'rally abhorr'd
Th' old-faſhion'd Trick, *To keep his Word*,
Though 'tis Perfidiouſneſs and Shame
In meaner Men, to do the ſame:

For to be able to *Forget*,
Is found more uſeful to the *Great*,
Than *Gout*, or *Deafneſs*, or *bad Eyes*,
To make 'em paſs for wond'rous wiſe.
But though the *Law*, on Perjurers,
Inflicts the *Forfeiture of Ears*;
It is not *juſt*, that does exempt
The *Guilty*, *and puniſh the Innocent*:
To make the Ears repair the Wrong
Committed by th' *ungovern'd Tongue*;
And when one Member is forſworn,
Another to be cropt, or torn.
And if you ſhould, as you deſign,
By Courſe of Law, recover mine,
You're like, if you conſider right,
To gain but little Honour by't.
For he that for his Lady's Sake
Lays down his Life, or Limbs at Stake,
Does not ſo much deſerve her Favour,
As he that *pawns* his Soul to have her.
This y' have acknowledg'd I have done,
Although you now diſdain to own:
But ſentence, what you rather ought
T' eſteem *Good Service*, than a *Fault*.
Beſides, *Oaths* are not bound to bear
That *Literal Senſe* the Words infer;

ỳ. 53, 54. *To make the Ears repair the Wrong—Committed by th' ungovern'd Tongue.*] Sir *Hudibras* ſeems to think it as unreaſonable, to puniſh one Member for the Fault of another, as the *Dutchman* did the Application made to one Part, for the Cure of another. "A Purſe-proud *Dutchman* (ſays Sir *Roger L'Eſtrange*, *Fables*, part 2. fab. 313.) "was troubled with a *Megrim*; the "Doctors preſcribed him a Clyſter, the *Patient* fell into a Rage "upon't: *Why certainly theſe People are all mad*, (ſays he) *who "talk of curing a Man's Head at his Tail.*"

But, by the Practice of the Age,
Are to be judg'd how far th' engage.
And where the Senſe by Cuſtom's checkt,
Are found *Void, and of none Effect.*
For no Man takes or keeps a *Vow*,
But juſt as he ſees others do;
Nor are th' obliged to be ſo brittle,
As not to yield, and bow a little:
For as beſt-temper'd Blades are found,
Before they break, to bend quite round;
So trueſt *Oaths* are ſtill moſt tough,
And though they *bow, are breaking Proof.*
Then wherefore ſhould they not b' allow'd
In Love a greater Latitude?
For as the Law of Arms approves
All Ways to Conqueſt, ſo ſhould *Love's*;
And not be ty'd to true or falſe,
But make that juſteſt that prevails:
For how can that which is above
All *Empire, High and Mighty Love*,
Submit it's great Prerogative
To any other Power alive?
Shall Love, that to no Crown gives Place,
Become the Subject of a Caſe?
The *Fundamental Law of Nature*,
Be over-rul'd by thoſe made after?
Commit the Cenſure of it's *Cauſe*
To any but it's own great Laws?
Love, that's the World's Preſervative,
That keeps all Souls of Things alive:
Controuls the mighty *Pow'r of Fate*,
And gives Mankind a longer Date;

The Life of Nature, that reſtores,
As faſt as *Time* and *Death* devours;
To whoſe Free-Gift the World does owe,
Not only Earth, but Heaven too:
For Love's the only Trade that's driven,
The *Intereſt of State in Heav'n*,
Which nothing but the Soul of Man,
Is capable to entertain.
For what can Earth produce, but *Love*,
To repreſent the *Joys above*?
Or who, *but Lovers*, *can converſe*,
Like Angels, by *the Eye-Diſcourſe*?

ỳ. 113, 114. *Or who, but Lovers, can converſe,—Like Angels, by the Eye-Diſcourſe?*] * Metaphyſicians are of Opinion, that Angels, and Souls departed, being diveſted of all groſs Matter, underſtand each other's Sentiments by *Intuition*, and conſequently maintain a Sort of Converſation, without the Organs of Speech."

The Correſpondence by two Perſons at a great Diſtance, mentioned by *Strada*, and courted by the *Guardian*, (N° 119.) was much more extraordinary, than this Eye-Diſcourſe of Lovers. He, in the Perſon of *Lucretius*, " gives an Account of the *Chi-*
" *merical* Correſpondence between two Friends, by the Help of
" a *Loadſtone*: which had ſuch a Virtue in it, that it touch'd
" two ſeveral Needles. When one of thoſe Needles ſo touch'd
" began to move, the other, though at ever ſo great a Di-
" ſtance, began to move at the ſame Time, and in the ſame
" Manner. He tells us, that the two Friends being each of
" them poſſeſt of one of theſe Needles, made a Kind of Dial-
" Plate, inſcribing it with four and twenty Letters, in the ſame
" Manner that the Hours of the Day are mark'd upon the or-
" dinary Dial-plate: They then fixed the Needles on each of
" theſe Plates, in ſuch a Manner, that it could move round
" without Impediment, ſo as to touch any of the four and
" twenty Letters. Upon ſeparating from one another, into di-
" ſtant Countries, they agreed to withdraw themſelves punctual-
" ly into their Cloſets at a certain Hour of the Day, and to
" converſe with one another by Means of this their Invention.
" Accordingly, when they were ſome hundred Miles aſunder,
" each of them ſhut himſelf up in his Cloſet at the Time ap-
" pointed, and immediately caſt his Eye upon his Dial Plate: If

" he

Addreſs, and compliment by Viſion,
Make Love, and *court by Intuition?*
And burn in amorous Flames as fierce
As thoſe celeſtial Miniſters?
Then how can any Thing *offend,*
In order to ſo *great an End?*
Or Heav'n itſelf a Sin reſent,
That for it's own Supply was meant?
That merits, in a kind Miſtake,
A Pardon for th' Offence's Sake.
Or if it did not, but the *Cauſe*
Were left to th' Injury of *Laws,*
What Tyranny can diſapprove
There ſhould be *Equity* in Love?
For Laws that are inanimate,
And feel no Senſe of Love, or Hate,
That have no Paſſion of their own,
Nor Pity to be wrought upon;
Are only proper to inflict
Revenge, on Criminals, as ſtrict:
But to have *Power to forgive,*
Is Empire, and Prerogative;

" he had a Mind to write any Thing to his Friend, he directed " his Needle to every Letter that form'd the Word which he " had Occaſion for, making a little Pauſe at the End of every " Word, or Sentence, to avoid Confuſion: The Friend at the " ſame Time ſaw his own ſympathetic Needle moving itſelf to " every Letter, which that of his Correſpondent pointed at. " By this Means, they talk'd together acroſs a whole Continent, " and convey'd their Thoughts to one another in an Inſtant, o- " ver Cities, Mountains, Seas, or Deſerts."

℣. 121. *Or* Heav'n *itſelf a Sin reſent,* &c] * In regard Children are capable of being Inhabitants of *Heav'n,* therefore it ſhould not reſent it as a Crime, to ſupply Store of Inhabitants for it."

And 'tis in *Crowns*, *a nobler Gem*,
To grant a Pardon, *than condemn.*
Then ſince ſo few do what they ought,
'Tis great t' indulge a well-meant Fault;
For why ſhould he who made Addreſs,
All humble Ways, without Succeſs,
And met with nothing in Return,
But Inſolence, Affronts, and Scorn,
Not ſtrive by Wit to counter-mine,
And bravely carry his Deſign?
He who was us'd ſo unlike a Soldier,
Blown up with *Philters* of *Love-Powder*?
And after *letting Blood*, *and Purging*,
Condemn'd to *voluntary Scourging*:

℣. 137, 138. *And 'tis in Crowns, a nobler Gem,—To grant a Pardon*, than *condemn.*] This was Part of *Julius Cæſar*'s Character, as given us by *Salluſt*, in his Compariſon of *M. Cato*, and *C. Cæſar*. (*Bell. Catalinar. Salluſtii Op.* edit. varior. 1690. p. 139.) *Cæſar* beneficiis, ac munificentiâ magnus habebatur, integritate vitæ *Cato*; ille manſuetudine & miſericordiâ clarus factus; huic ſeveritas dignitatem addiderat. *Cæſar* dando, ſublevando, ignoſcendo; *Cato* nihil largiendo gloriam adeptus eſt. (See *Spectator*'s Remark upon theſe two Characters, vol. 2 N° 169.) Vid. *Heliodori Æthiopic.* lib. 9. cap. 25. p. 453. edit. *Lugduni*, 1611. *Barclay*'s *Argenis*, lib. 5. cap. 1. p. 572.

Iſabella (ſee *Shakeſpear*'s *Meaſure for Meaſure*, Works, vol. 1. p. 366.) in pleading to *Angelo*, for her Brother's Life, ſeems to have been of this Opinion.

" No Ceremonies (ſays ſhe) that to great ones 'longs,
" Not the King's Crown, nor the deputed Sword,
" The *Marſhal*'s Truncheon, nor the Judge's Robe,
" Become them with half ſo good a Grace, as Mercy doth."

(See a remarkable Inſtance, in the Caſe of *Bonneval*, ſaved by *Cardinal Richlieu*. *La Belle Aſſemble*, publiſh'd 1738. vol. 2. p. 65.)

℣. 148. *Blown up with Philters of Love-Powder.*] See *Eleanor Cobham*'s *Heroical Epiſtle* to Duke *Humphrey*. *Drayton*'s *Heroical Epiſtles*, folio 50. *Shakeſpear*'s *King* Henry *the Sixth*, 2 part, act 2. vol. 4. p. 211, 218. act 2. 228, 231. *Wieri de præſtigiis Dæmonum*, lib. 3. cap. 39. *Turkiſh Spy*, vol. 7. book 4. letter 5.

Alarm'd with many a horrid Fright,
And claw'd by *Goblins* in the Night;
Inſulted on, revil'd, and jeer'd,
With rude Invaſion of his Beard;
And when your Sex was foully ſcandal'd,
As foully by the Rabble handled:
Attack'd by deſpicable Foes,
And drubb'd with mean and vulgar Blows;
And, after all, to be debarr'd
So much as ſtanding on his Guard:
When Horſes, being *ſpurr'd* and *prick'd*,
Have Leave to *kick*, for being *kick'd*?
Or why ſhould you, whoſe *Mother-Wits*
Are furniſh'd with all Perquiſits;
That with your *Breeding Teeth* begin,
And *Nurſing Babies*, that *Lie* in;
B' allow'd to put all Tricks upon
Our *Cully Sex*, and we uſe none?
We, who have nothing but frail Vows,
Againſt your Stratagems t' oppoſe,
Or Oaths more feeble than your own,
By which, we are no leſs put down?
You wound, like *Parthians*, while you fly,
And kill with a *Retreating Eye:*

ỳ. 173. *You wound, like* Parthians, *while you fly*, &c.] * *Parthians* are the Inhabitants of a Province in *Perſia:* They were excellent *Horſemen*, and very exquiſite at their *Bows*; and it is reported of them, that they generally ſlew more upon their Retreat, than they did in the Engagement."

Fidentemque fuga *Parthum*, verſiſque ſagittis——
Virgilii Georgic. lib. 3. 31.

——Et miſſa *Parthi* poſt terga ſagitta.
Lucan. Pharſal. lib. 1. 230.

Horatii Carm. 2. 13, 17, 18. *Juſtini Hiſtor.* lib. 41. *Gruteri Fax Art.* To. 3. par. 1. cap. 46. p. 515. *Lewis*'s *Hiſtory of the* Parthian *Empire*, p. 4, 5.

The

Retire the more, the more we preſs,
To draw us into Ambuſhes:
As *Pyrates* all falſe Colours wear,
T' intrap th' unwary Mariner:
So Women, to ſurprize us, ſpread
The *borrow'd Flags of White and Red*;
Diſplay 'em thicker on their Cheeks,
Than their old Grandmothers, the *Picts*;
And raiſe more Devils *with their Looks*,
Than *Conjurers leſs ſubtle Books.*
Lay Trains of *Amorous Intrigues*,
In *Tow'rs and Curls and Perriwigs*,
With greater Art, and Cunning rear'd,
Than *Philip Nye's Thankſgiving Beard*,

The *Ruſſians* and *Tartars* ſhoot forwards and backwards. See Dr. *Giles Fletcher*'s *Account of* Ruſſia. Purchaſe, *his Pilgrims*, part 3. lib. 3. p. 437. And the Author of a Book intitled, *A Diſcourſe of the Original of the* Coſſacks, *and* Precopian Tartars, 1672. obſerves, (p. 52.) "That the *Tartars* ſhoot their Arrows "behind them, with ſuch Exactneſs, as to hit thoſe that purſue "them at two hundred Paces Diſtance."

Mr. *Prior* (as Mr. *Warburton* obſerves) borrow'd this Thought to adorn his Ode on a Lady, that refuſed to continue a Diſpute.

So when the Parthian *turns his Steed*, &c.

℣. 188. *Than* Philip Nye's Thankſgiving Beard.] * One of the Aſſembly of *Divines*, very remarkable for the Singularity of his Beard."

Nye was a Leading *Independent* Preacher. "He was put into "Dr. *Featly*'s Living at *Acton*, and rode thither every Lord's "Day in Triumph, in a Coach drawn with four Horſes, to ex-"erciſe there." (See *Levite*'s *Scourge*, 1644. p. 61.)

There was a curious Pulpit and Paper War carried on (ſays Mr. *Byron*) between this *Saint* and *William Lilly* the *Conjurer*, about the Lawfulneſs of his Art, though *Lilly* was employ'd for the Service of the Parliament. Which Diſpute (like many others) was interlarded with ſome pretty Epithets, perſonal Altercations, *&c.* "For *Nye* bleated forth his Judgment publickly againſt "*Lilly*, and *Aſtrology*: and in return *Lilly* call'd *Nye* a *Jeſuitical* "*Presbyterian*; (he was an *Independent*) and ſays, that to be quit "with him, he urg'd Abbot *Cauſinus* the Jeſuit's Approbation

Prepoſt'rouſly t' entice, and gain
Thoſe to adore 'em they Diſdain;
And only draw 'em in, to clog,
With idle Names, a Catalogue.
A Lover is, the more he's brave,
T' his Miſtreſs, but the more a Slave;
And whatſoever ſhe commands,
Becomes a Favour from her Hands;
Which he's oblig'd t' obey, and muſt,
Whether it be unjuſt, or juſt.
Then when he is compell'd by her
T' Adventures, he would elſe forbear,
Who' with his Honour, can withſtand,
Since Force is greater than Command?
And when Neceſſity's obey'd,
Nothing can be unjuſt, or bad:
And therefore when the mighty Pow'rs
Of Love, *our great Allie, and Your's*,
Joyn'd Forces not to be withſtood
By frail enamour'd Fleſh and Blood;
All I have done, unjuſt or ill,
Was in Obedience to your Will;
And all the Blame that can be due,
Falls to your Cruelty and you.
Nor are thoſe Scandals I confeſt,
Againſt my Will and Intereſt,

" of *Aſtrology*; and concluded, *Sic Canibus Catulos*, &c." (*Lilly's Life*, p. 83.)

At the Reſtoration, it was debated ſeveral Hours together, whether *Philip Nye*, and *John Goodwin*, ſhould not be excepted for Life; becauſe they had acted ſo highly (none more ſo, except *Hugh Peters*) againſt the King: and it came at laſt to this Reſult, That if after the firſt of *September*, the ſame Year, they ſhould accept any Preferment, they ſhould in Law ſtand, as if they had been excepted totally for Life. (*Wood's Athen. Oxon.* vol. 2. col. 369.)

More than is daily done of Courſe,
By all Men, when they're under Force.
Whence ſome, upon the Rack, confeſs
What th' *Hangman, and their Prompters pleaſe*;
But are no ſooner out of Pain,
Than they deny it all again.
But when the Devil turns Confeſſor,
Truth is a Crime, he takes no Pleaſure
To hear, or pardon, like the *Founder*
Of Lyars, whom they all claim under.
And therefore, when I told him none,
I think it was the wiſer done.
Nor am I without Precedent,
The firſt that on th' Adventure went:
All Mankind ever did of Courſe,
And daily does the ſame, or worſe.
For what *Romance* can ſhew a Lover,
That had a *Lady to recover*,
And did not ſteer a nearer Courſe,
To fall a-board in his Amours?
And what at firſt was held a Crime,
Has turn'd to Honourable in Time.
To what a Height did *Infant Rome*,
By raviſhing of Women, come?

℣. 230. *And daily does*] In all Editions to 1716. inclusive; *daily do*, 1726, &c.

℣. 233. *And did not ſteer a nearer Courſe.*] This is true of ſome Romances, particularly of *Amadis de Gaul*, and *Amadis of Greece*: but of no others, that I know of.

℣. 237. *To what a Height did* Infant Rome, &c.] * When *Romulus* had built *Rome*, he made it an *Aſylum*, or Place of *Refuge* for all Malefactors, and others obnoxious to the Laws, to retire to; by which Means it ſoon came to be very populous; but when he began to conſider, that without Propagation it would ſoon be deſtitute of Inhabitants, he invented ſeveral fine Shows, and invited the young *Sabine* Women, then Neighbours to them:

When Men upon their Spouſes ſeiz'd,
And freely marry'd where they pleas'd:
They ne'er *Forſwore* themſelves, nor *Ly'd*,
Nor in the Mind they were in, *Dy'd*:
Nor took the Pains t' *addreſs*, and *ſue*,
Nor play'd the Maſquerade to wooe:
Diſdain'd to ſtay for Friends Conſents,
Nor juggled about Settlements;
Did need no *Licenſe*, nor no *Prieſt*,
Nor Friends, nor Kindred, to aſſiſt;
Nor Lawyers, to *join Land and Money*,
In th' *Holy ſtate of Matrimony*,
Before they ſettled Hands and Hearts,
Till *Alimony*, or *Death departs*:
Nor wou'd endure to ſtay until
Th' had got the very *Bride*'s good Will,
But took a wiſe and ſhorter Courſe
To win the Ladies, *down-right Force*;
And juſtly made 'em Priſoners then,
As they have often ſince, us Men;
With *Acting Plays*, and *Dancing Jigs*,
The luckieſt of all Love's Intrigues.
And when they had them at their Pleaſure,
Then talk'd of *Love*, and *Flames*, at Leiſure:
For after *Matrimony*'s over,
He that holds out, but *Half a Lover*,
Deſerves, for ev'ry *Minute more*,
Than *Half a Year* of Love before;

and when they had them ſecure, they raviſh'd them; from whence proceeded ſo numerous an Offspring."

ỳ. 252. *Till* Alimony, *or* Death *departs.*] * *Alimony* is an Allowance that the Law gives the Woman for her ſeparate Maintenance upon living from her Huſband. That and Death are reckoned the only Separations in a married State."

For

For which the Dames, in Contemplation
Of that beſt Way of Application,
Prov'd nobler Wives than e'er were known,
By *Suit*, or *Treaty*, to be won:
And ſuch as all Poſterity,
Cou'd never equal, nor come nigh.
For Women firſt were made for Men,
Not Men for them.——It follows, then,
That Men have Right to ev'ry one,
And they no Freedom of their own:
And therefore Men have Power to chuſe,
But they no Charter to refuſe,
Hence 'tis apparent, that what Courſe
Soe'er we take to *your Amours*,
Though by the indirecteſt Way,
'Tis no *Injuſtice*, nor *Foul Play*;
And that you ought to take that Courſe,
As we take you, *for better or worſe*;
And gratefully ſubmit to thoſe
Who you, before another, choſe.
For why ſhould ev'ry Savage Beaſt
Exceed his *Great Lord's Intereſt?*
Have freer Pow'r, than he, in *Grace*
And Nature, o'er the Creature has?
Becauſe the Laws he ſince has made,
Have cut off all the Pow'r he had;
Retrench'd the abſolute Dominion
That Nature gave him over Women;
When all his Pow'r will not extend
One *Law of Nature* to ſuſpend:
And but to offer to repeal
The ſmalleſt Clauſe, is to rebel.

This, if Men rightly underſtood
Their Privilege, they would make good;
And not, like Sots, permit their Wives
T' encroach on their Prerogatives;
For which Sin they deſerve to be
Kept, as they are, in Slavery:
And this ſome precious *Gifted Teachers*,
Unrev'rently reputed *Leachers*,
And diſobey'd in making Love,
Have vow'd to all the World to prove,
And make ye ſuffer, as you ought,
For that uncharitable Fault.
But I forget myſelf, and rove
Beyond th' Inſtructions of my Love.
Forgive me, *(Fair)* and only blame
Th' Extravagancy of my *Flame*,
Since 'tis too much, at once to ſhow
Exceſs of Love and Temper too.
All I have ſaid that's *bad*, *and true*,
Was never meant to aim *at you*;

℣. 305, 306.——————— *Some precious gifted Teachers,—Unrev'rently reputed Leachers.*] Sir *Roger L'Eſtrange (Key to* Hudibras) mentions Mr. *Caſe* as one: and Mr. *Butler*, in his *Poſthumous Works*, mentions Dr. *Burgeſs*, and *Hugh Peters:* And the Writer of *A Letter to the Earl of* Pembroke, 1647. p. 9. obſerves of *Peters*, "That it was offer'd to be publickly proved, That "he got both Mother and Daughter with Child." "I am glad (ſays an anonymous Perſon, *Thurloe's State Papers*, vol. 4. p. 734.) "to hear, that Mr. *Peters* ſhews his Head again; it was report-"ed here (*Amſterdam*, May 5. 1655.) that he was found with "a Whore a Bed, and that he grew mad, and ſaid nothing, but "*O Blood, O Blood*, that troubles me." See more, *Committee Man curried*, by *S. S.* 1647. 2d part, act 2. p. 6. *A Quarrel betwixt* Tower-hill *and* Tyburn. *Collection of Loyal Songs*, vol. 2. N° 2. p. 4. *Hiſtory of Independency*, part. 2. p. 181. part 4. p. 15, *&c. Dialogue between Mr.* Guthry *and Mr.* Giffan, 1661. p. 22.

Who

Who have ſo Sov'reign a Controul
O'er that poor Slave of your's, *my Soul:*
That rather than to forfeit you,
Has ventur'd *Loſs of Heaven* too:
Both with an equal Pow'r poſſeſt,
To render all, that ſerve you bleſt:
But none like him, who's deſtin'd either
To *have*, or *loſe* you, both together.
And if you'll but this Fault releaſe,
(For ſo it muſt be, ſince you pleaſe)
I'll pay down all that Vow, and more,
Which you *commanded*, and I *ſwore*,
And expiate upon my Skin
Th' Arrears in full of all my Sin.
For 'tis but juſt that I ſhould pay,
Th' accruing Penance, for Delay,
Which ſhall be done, until it move
Your equal Pity, and your Love.
The *Knight*, peruſing this *Epiſtle*,
Believ'd h' had brought her to his *Whiſtle*;
And read it like a jocund Lover,
With great Applauſe t' himſelf, twice over:
Subſcrib'd his *Name*, but at a fit
And humble Diſtance *to his Wit*;
And dated it with wond'rous Art,
Giv'n from the Bottom of his Heart;
Then ſeal'd it with his *Coat of Love*,
A ſmoaking Faggot——and above,
Upon a Scroll——*I burn, and weep*,
And near it——*For her Ladyſhip*;
Of all her Sex moſt excellent,
Theſe to her gentle Hands preſent.

℣. 349. *Of all her Sex moſt excellent.*]

O Dido,

Then gave it to his faithful Squire,
With Leſſons how t' obſerve, and eye her.
She firſt conſider'd which was better,
To ſend it back, or burn the Letter.
But gueſſing that it might import,
Though nothing elſe, at leaſt her Sport,
She open'd it, and read it out,
With many a Smile and leering Flout:
Reſolv'd to anſwer it in kind,
And thus perform'd what ſhe deſign'd.

O Dido, *Primroſe of Perfection.*
Cotton's Virgil. Traveſtie, b. 1. (See *Don Quixote*, vol. 2. chap. 3. p. 45.)

ỳ. 351. *Then gave it to his faithful 'Squire.*] The quaint Superſcription of this famous Letter, and the ſolemn Manner of the Knight's delivering it, with Directions to his 'Squire, is very diverting: It puts me in Mind of the like Solemnity in Don *Quixote*, b. 3. chap. 11. p. 284. which if the Reader pleaſes to compare with the Scene before him, it may add to his Diverſion; and he will be pleaſed to find, that our Knight exactly adheres to the Laws of Knight Errantry. (Mr. *B.*)

ỳ. 352. *With Leſſons how t' obſerve, and eye her.*] *Don Quixote*, when he ſent his 'Squire *Sancho* to his Miſtreſs *Dulcinea del Toboſo*, (ſee *Third Volume*, chap. 10. p. 85.) gives him the following Directions. "Go then, auſpicious Youth, and have a "Care of being daunted, when thou approacheſt the Beams of "that Refulgent Sun of Beauty——Obſerve and engrave in thy "Memory the Manner of this Reception; mark whether her "Colour changes upon the Delivery of thy Commiſſion: Whe-"ther her Looks betray any Emotion or Concern when ſhe hears "my Name. In ſhort, obſerve all her Actions, every Motion, "every Geſture; for by the accurate Relation of theſe Things, "I ſhall divine the Secrets of her Breaſt, and draw juſt Inferen-"ces ſo far as this imports to my Amour."

THE

THE
LADY's ANSWER
TO THE
KNIGHT.

THAT you'r a *Beaſt*, and turn'd to *Graſs*,
Is no ſtrange News, nor ever was,
At leaſt to me, who once, you know,
Did from the Pound *Replevin you*,
When both your *Sword* and *Spurs* were won
In Combat, by an *Amazon*:
That Sword, that did (like Fate) determine
Th' inevitable Death of Vermine;
And never dealt its furious Blows,
But cut the Throats of *Pigs* and *Cows*;
By *Trulla* was, in *ſingle Fight*,
Diſarm'd, and wreſted *from its Knight*,
Your Heels *degraded* of your Spurs,
And in the Stocks cloſe Priſoners.

℣. 4. *Did from the Pound replevin you.*] *Replevin*, the releaſing of Cattle, or other Goods diſtrain'd, with Surety to anſwer the *Diſtrainer*'s Suit. (See *Jacob*'s *Law Dictionary*, and *Baily.*)

℣. 13. *Your Heels degraded of your Spurs.*] To this the Author of *Butler*'s *Ghoſt* refers, Canto 1. p. 89.

You look, as if y' had ſomething in ye,
Much different from the Quondam *Ninny,*
That ſat with hamper'd Foot i' th' Stocks,
Diſperſing his inſipid Jokes.

And perhaps, as *Bertram* obſerves of *Parolles* the Coward, (ſee *Shakeſpear*'s Play, intitled, *All's well, that ends well*, act 4.) "His Heels deſerv'd it, for uſurping his Spurs ſo long."

In

Where ſtill they'd layn, in baſe Reſtraint,
If I, in Pity of your Complaint,
Had not, on honourable Conditions,
Releaſt 'em from the worſt of Priſons;
And what Return that Favour met,
You cannot (though you wou'd) forget;
When being free, you ſtrove t' evade
The Oaths you had in Priſon made;
Forſwore yourſelf, and firſt deny'd it,
But after own'd, and juſtify'd it:
And when y' had falſly broke one *Vow*,
Abſolv'd yourſelf, by *breaking two*.
For while you ſneakingly ſubmit,
And beg for Pardon at our Feet,
Diſcourag'd by your guilty Fears,
To hope for Quarter for your *Ears*;
And doubting 'twas in vain to ſue,
You claim us boldly as your Due;
Declare that Treachery and Force,
To deal with us, is th' only Courſe;
We have no Title nor Pretence
To *Body*, *Soul*, or *Conſcience*:
But ought to fall to that Man's Share
That claims us for his proper Ware.
Theſe are the Motives, which, t' induce,
Or fright us into Love, you uſe.
A pretty new Way of *Gallanting*,
Between *Soliciting* and *Ranting*;

In *England*, when a Knight was degraded, his Gilt Spurs were beaten from his Heels, and his Sword taken from him, and broken. (See *Sir William Segar*'s Book, *Of Honour, Civil and Military*. lib. 2. chap. 13. p. 75. *Selden*'s *Titles of Honour*, 2d edit. 2d part, chap. 5. p. 787.)

Like ſturdy Beggars, that intreat
For *Charity* at once, and *threat.*
But ſince you undertake to prove
Your own Propriety in Love,
As if we were but *lawful Prize*
In *War*, between two Enemies;
Or *Forfeitures*, which ev'ry Lover,
That wou'd but ſue for, might recover;
It is not hard to underſtand
The *Myſt'ry* of this bold Demand;
That cannot at our Perſons aim,
But ſomething capable of Claim.
'Tis not *thoſe paultry counterfeit*
French Stones, which in our Eyes you ſet,
But our *Right Diamonds*, that inſpire
And ſet your am'rous Hearts on Fire:
Nor can thoſe falſe St. *Martin*'s *Beads*
Which on our Lips you lay for *Reds*,
And make us wear, like *Indian Dames*,
Add Fuel to your ſcorching Flames:

℣. 43, 44. *Like ſturdy Beggars, that intreat—For Charity at once, and threat.*] 'Tis obſerv'd of the *Beggars* in *Spain*, that they are very proud, and when they aſk an Alms, 'tis in a very imperious, and domineering Way. See *Lady*'s *Travels into* Spain, part the laſt, p. 228.)

℣. 57. *But our Right Diamonds, that inſpire*] The *Tatler* ſeems in one Inſtance to be of a different Opinion. (N° 151.) "What Jewel (ſays he) can the charming *Cleora* place in her "Ears, that can pleaſe her Beholders ſo much as her Eyes?— "The Cluſter of Diamonds upon her Breaſt, can add no Beauty "to the fair Cheſt of Ivory that ſupports it; it may indeed "tempt a Man to ſteal a Woman, but not to love her."

℣. 61. *And make us wear, like* Indian *Dames*, &c.] Who wore Stones hung at their Lips. (Mr. *W.*) The *Braſilians* do ſo, as *Maffeus* affirms. *Purchaſe.* his *Pilgrims*, vol. 5. b. 9. p. 906. See *Knivet*'s Account, ibid. vol. 4. p. 1225. and an Account of the ſeveral Nations, that wear Stones in their Lips. Dr. *Bulwer*'s *Artificial Changeling*, ſc. 11.

℣. 65.

But thoſe *true Rubies* of the Rock,
Which in our Cabinets we lock.
'Tis not thoſe *Orient Pearls*, our Teeth,
That you are ſo tranſported with;
But thoſe we wear about our Necks,
Produce thoſe amorous Effects.
Nor is't thoſe *Threads* of *Gold*, our *Hair*,
The *Perriwigs you make us wear*;
But thoſe bright *Guinea's* in our Cheſts,
That light the Wild-fire in your Breaſts.
Theſe Love-tricks I've been vers'd in ſo,
That all their ſly *Intrigues* I know,
And can unriddle by their *Tones*,
Their *Myſtick Cabals*, and *Jargones:*
Can tell what Paſſions, by their Sounds,
Pine for the Beauties of my Grounds;
What Raptures fond and amorous
O' th' *Charms* and *Graces* of my Houſe;
What *Extaſy*, and *ſcorching Flame*,
Burns for my *Money*, *in my Name*:
What from th' unnatural Deſire,
To *Beaſts* and Cattle takes its Fire;
What *tender Sigh*, and *trickling Tear*,
Longs for a *Thouſand Pounds a Year*;
And languiſhing Tranſports are fond
Of *Statute*, *Mortgage*, *Bill and Bond.*
Theſe are th' Attracts which moſt Men fall
Inamour'd, at firſt Sight, withal;

¥. 65. *'Tis not thoſe Orient Pearls, our Teeth*, &c.] In the Hiſtory of *Don Feniſe*, a Romance, tranſlated from the *Spaniſh* of *Franciſco de Las Coveras*, 1651. Don *Antonio*, ſpeaking of his Miſtreſs *Charity*, p. 269, ſays, "My Covetouſneſs exceeding my "Love, counſell'd me, That it was better to have Gold in "Money, than in Threads of Hair; and to poſſeſs *Pearls* that "reſembled Teeth, than Teeth that were like Pearls."

To theſe th' addreſs with *Serenades*,
And court with *Balls*, and *Maſquerades*;
And yet, for all the yearning Pain
Y' have ſuffer'd for their Loves, in vain;
I fear they'll prove ſo nice and coy,
To *have, and t' hold, and to enjoy*;
That all your *Oaths* and *Labour loſt*,
They'll ne'er turn *Ladies of the Poſt*.
This is not meant to diſapprove
Your Judgment, in your Choice of Love;
Which is ſo wiſe, the greateſt Part
Of Mankind ſtudy't as an Art;
For Love ſhou'd, *like a Deodand*,
Still fall to th' *Owner of the Land*:
And where there's Subſtance for its Ground,
Cannot but be more firm and ſound,
Than that which has the ſlighter Baſis
Of *Airy Virtue*, *Wit*, and *Graces*;
Which is of ſuch thin Subtlety,
It ſteals and creeps in at the Eye,
And, as it can't endure to ſtay,
Steals out again, *as nice a Way*.
But Love, that its Extraction owns
From ſolid *Gold*, and *precious Stones*,
Muſt, like its ſhining Parents, prove
As *Solid*, and as *Glorious Love*.
Hence 'tis, you have no Way t' expreſs
Our *Charms* and *Graces*, but by theſe:

ℳ. 103.——————*Like a Deodand.*] A Thing given, or rather forfeited to God, for the Pacification of his Wrath, in Caſe of Miſadventure. See *Manley*'s *Interpreter*, *Jacob*'s *Law Dictionary*. *Wood*'s *Inſtitute of the Common Law of* England, p. 212, 213.

ℳ. 123,

For what are *Lips*, and *Eyes*, and *Teeth*,
Which *Beauty* invades and *conquers with*;
But *Rubies*, *Pearls*, and *Diamonds*,
With which, a *Philter-Love Commands?*
This is the Way all Parents prove,
In managing their Childrens Love;
That force 'em t'*inter-marry* and *wed*,
As if th' were *bur'ing of the Dead.*
Caſt *Earth to Earth*, as in the *Grave*,
To join in Wedlock all they have;
And when the Settlement's in Force,
Take all the reſt, *for better*, *or worſe*:

ỳ. 123, 124. *This is the Way all Parents prove,—In managing their Children's Love.*] The Author of the *Devil upon Two Sticks*, gives an Inſtance of this, in the Caſe of a delicate young Lady, whom her prudent Parents proſtituted to the Embraces of an old *Brute*. "The beaſtly Sot (ſays he) was Rival to one of a "very agreeable Character: their Fortunes were equal; but I "dare ſay, you'll laugh at the Merit which preferr'd this Wor-"thy to the Choice of the Mother: You muſt know he had a "Pigeon Houſe upon his Eſtate, which the other had not: "This turn'd the Balance in his Favour, and determined the "Fate of that unfortunate Lady." (See *Tatler*, N° 185, 188. *Spectator*, N° 15. N° 181.)

ỳ. 127. *Caſt Earth to Earth, as in the Grave.*] Alluding to the *Burial Office*, which was ſcandalouſly ridiculed in thoſe Times. One *Brook*, a *London* Lecturer, at the Burial of Mr. *John Gough*, of St. *James*'s, *Duke's Place*, within *Aldgate*, *London*, uſed the following Words.

Aſhes to Aſhes, Duſt to Duſt;
Here's the Pit, and in thou muſt.

Mercurius Ruſticus, N° 9. p. 97.

Mr. *Cheynel* behaved as remarkably at the Funeral of Mr. *Chillingworth*. After a reflecting Speech upon the Deceaſed, he threw his Book, intitled, *The Religion of Proteſtants, a ſafe Way to Salvation*, into the Grave, ſaying, "Get thee gone, thou "curſed Book, which has ſeduced ſo many precious Souls: "*Earth to Earth, Duſt to Duſt:* Get thee into the Place of "Rottenneſs, that thou mayſt rot with the Author, and ſee "Corruption." (Mr. *Neal*'s *Hiſtory of the Puritans*, vol. 3. p. 102. from *Chillingſworth*'s *Life*, p. 314.)

ỳ. 131,

For Money has a Power above
The *Stars*, and *Fate*, to manage *Love*;
Whoſe Arrows, learned Poets hold,
That never miſs, are *tipp'd with Gold.*
And though ſome ſay, the Parents claims
To make Love in their Children's Names;
Who many Times, at once provide
The *Nurſe*, *the Huſband*, *and the Bride*;
Feel *Darts and Charms*, *Attracts and Flames*,
And *Woo*, *and Contract*, *in their Names*:
And as they *chriſten*, uſe to marry 'em,
And, like their *Goſſips*, anſwer for 'em:
Is not to give in Matrimony,
But *ſell* and *proſtitute* for Money.
'Tis better than their own Betrothing,
Who often do't for worſe than nothing:
And when th' are at their own Diſpoſe,
With greater Diſadvantage chooſe.

℣. 131, 132. *For Money has a Pow'r above—The Stars, and Fate, to manage Love.*] See *Butler*'s *Ghoſt*, Canto 1. p. 61. How ſmall a Matter will ſometimes preponderate in this Caſe, appears from the *Spectator* (N° 15) who mentions a young Lady, who was warmly ſolicited by a Couple of importunate Rivals, who, for many Months together, did all they could to recommend themſelves, by Complacency of Behaviour, and Agreeableneſs of Converſation. At length, when the Competition was doubtful, and the Lady undetermin'd in her Choice; one of the young Lovers luckily bethought himſelf of adding a ſupernumerary Lace to his Liveries, which had ſo good on Effect, that he married her the very Week after.

℣. 133. *Whoſe Arrows, learned Poets hold*, &c.] * The Poets feign *Cupid* to have two Sorts of Arrows, the one tipp'd with *Gold*, and the other with *Lead*: the *Golden* always inſpire and inflame *Love* in the Perſons he wounds with them; but, on the contrary, the *Leaden* create the utmoſt Averſion and Hatred. With the firſt of theſe he ſhot *Apollo*, and with the other *Daphane*, according to *Ovid*."

All this is right; but for the Courſe
You take to do't, by Fraud, or Force,
'Tis ſo ridiculous, as ſoon
As told, 'tis never to be done,
No more than *Setters can betray*,
That tell what Tricks they are to play.
Marriage, at beſt, is but a Vow,
Which all Men either *break*, or *bow*:
Then what will thoſe forbear to do,
Who *perjure*, when they do but *woo?*
Such as before-hand *Swear and Ly*,
For *Earneſt* to their Treachery:
And rather than a Crime confeſs,
With *greater* ſtrive to make it *leſs:*
Like *Thieves*, who after Sentence paſt,
Maintain their Innocence to the laſt;
And when their Crimes were made appear
As plain as Witneſſes can ſwear;
Yet, when the Wretches come to dy,
Will take upon their Death a Ly.
Nor are the Virtues you confeſt
T' your Ghoſtly Father, as you gueſt,
So ſlight as to be juſtify'd,
By being, as ſhamefully, deny'd.
As if you thought your Word would paſs,
Point-blank, on both Sides of a Caſe;
Or Credit were not to be loſt,
B' a *brave Knight-Errant of the Poſt*,
That *eats*, perfidiouſly, his *Word*,
And *ſwears his Ears, through a two Inch Board:*
Can own the ſame Thing, and diſown,
And *perjure* Booty, *Pro* and *Con:*

Can

Can make the *Goſpel* ſerve his Turn,
And help him out, to be forſworn;
When 'tis *laid Hands upon, and kiſt,*
To be betray'd, and ſold like Chriſt.
These are the Virtues, in whoſe Name,
A Right to all the World you claim,
And boldly challenge a Dominion,
In *Grace* and *Nature*, o'er all Women:
Of whom no leſs will ſatisfy,
Than all the Sex, your Tyranny,
Although you'll find it a hard Province,
With all your crafty Frauds and Covins,
To govern ſuch a numerous Crew,
Who, one by one, now govern you:
For if you all were *Solomons*,
And *Wiſe* and *Great* as he was once,
You'll find they're able to ſubdue
(As they did him) and baffle you,
And if you are impos'd upon,
'Tis by your own Temptation done,

℣. 183. *When 'tis laid Hands upon, and kiſt.*] The Way of taking an Oath, is by laying the Right-hand upon the Four *Evangeliſts*, which denominates it a *Corporal Oath*. This Method was not always complied with in thoſe iniquitous Times.

In the Trial of Mr. *Chriſtopher Love*, in the Year 1651. one *Jaquel*, an Evidence, laid his Hand upon his Buttons, and not upon the Book, when the Oath was tendered him. And when he was queſtion'd for it, he anſwer'd, *I am as good as under an Oath*, (*Abridgment of the State Trials*, vol. 1. part 2. 8° 1720. p. 602.) And in the Trial of the brave Colonel *Morrice* (who kept *Pontefract Caſtle* for the King) at *York*, by *Thorp*, and *Puleſton*, when he challeng'd one *Brook*, his profeſs'd Enemy: The Court anſwer'd, He ſpoke too late, *Brook* was ſworn already. *Brook* being aſk'd the Queſtion, whether he were ſworn or no? reply'd, He had not yet kiſs'd the Book. The Court anſwer'd, That was no Matter, it was but a Ceremony, he was recorded ſworn, and there was no ſpeaking againſt a Record. (*Walker's Hiſtory of Independency*, part 2. p. 250.)

That with your Ignorance invite,
And teach us how to uſe the Slight.
For when we find y' are ſtill more taken.
With falſe Attracts of our own making,
Swear that's a *Roſe*, and that a *Stone*,
Like *Sots*, to us that laid it on;
And what we did but ſlightly prime,
Moſt ignorantly daub in Rhime;
You force us, in our own Defences,
To *Copy Beams* and *Influences*;
To lay *Perfections* on the *Graces*,
And draw *Attracts* upon our Faces:
And, in compliance to your Wit,
Your own falſe Jewels counterfeit.
For, by the Practice of thoſe Arts,
We gain a greater Share of Hearts;
And thoſe deſerve in Reaſon moſt,
That greateſt Pains and Study coſt:
For great Perfections are, like Heav'n,
Too rich a Preſent to be given.
Nor are thoſe *Maſter Strokes of Beauty*
To be perform'd, without *Hard Duty*;
Which when they're nobly done, and well,
The ſimple Natural excell.
How fair and ſweet the *Planted Roſe*,
Beyond the *Wild* in Hedges grows!
For, without Art, the nobleſt Seeds
Of Flow'rs, degen'rate into Weeds.
How dull and rugged, e're 'tis ground,
And poliſh'd, looks a Diamond?
Though Paradiſe were e're ſo fair,
It was not kept ſo, without Care.

The whole World, without *Art* and *Dreſs*,
Would be but one great *Wilderneſs*;
And Mankind but a Savage Herd,
For all that Nature has conferr'd.
This does but *Rough-hew*, and *Deſign*,
Leaves *Art* to *Poliſh*, and *Refine*.
Though Women firſt were made for Men,
Yet Men were made for them agen:
For when *(out-witted by his Wife)*
Man firſt turn'd *Tenant*, but *for Life*;
If Women had not interven'd,
How ſoon had Mankind had an End!
And that it is in *Being* yet,
To us alone, you are in *Debt*.
And where's your Liberty of Choice,
And our unnatural *No* Voice?
Since all the *Priviledge* you boaſt,
And falſly *uſurp'd*, or *vainly loſt*,
Is now our Right; to whoſe *Creation*,
You owe your *Happy Reſtoration*.
And if we had not weighty *Cauſe*
To not appear, in making Laws,
We could in ſpight of all your *Tricks*,
And *ſhallow*, *formal Politicks*,
Force you our *Managements* t' obey,
As we to yours (in Shew) give way.
Hence 'tis that while you vainly ſtrive
T' advance your *high Prerogative*,
You baſely, after all your Braves,
Submit, and own yourſelves our Slaves;
And 'cauſe we do not make it known,
Nor publickly our Int'reſts own;

Like Sots, ſuppoſe we have no Shares
In *ord'ring you*, and *your Affairs:*
When all your Empire and Command,
You have from us, at *ſecond Hand:*
As if a *Pilot*, that appears
To ſit ſtill only, while he ſteers,
And does not make a Noiſe and Stir,
Like ev'ry common *Mariner*,
Knew nothing of the Card, nor Star,
And did not guide the *Man of War:*
Nor we, becauſe we don't appear
In *Councils*, do not govern there:
While, like the mighty *Preſter John*,
Whoſe Perſon, none dares look upon,
But is preſerv'd in *cloſe Diſguiſe*,
From being made *cheap* to *vulgar Eyes*,

ỳ. 277. *While, like the mighty* Preſter John, *&c*] * *Preſter John*, an abſolute *Prince*, Emperor of *Abyſſinia* or *Ethiopia*. One of them is reported to have had ſeventy Kings for his Vaſſals, and ſo ſuperb and arrogant. that none durſt look upon him without his permiſſion." See *Browne*'s *Vulgar Errors*, book 6. chap. 10. p. 353. See the various Interpretations of his Name, *Ludolfi Hiſtor. Æthiopic.* lib. 2. cap. 1. ſect. 13. id. ibid. ſect. 23. Sir *John Maundevile*'s *Voyage and Travel*, edit. 1727. chap. 27. 28, 29. *Spaniſh Mandevile*, 2 book, folio 55, 56, 57 *The Voyage and Adventures* of Hernando Mendez Pinto, chap. 3. p. 5. *Purchaſe*, his *Pilgrims*, part 2. lib. 7. chap. 5. p. 1127. *J. Taylor* Works, p. 166. *Heylin*'s *Coſmography*, 1670. p. 986. *Collier*'s *Dictionary*.

But if his Purpoſe do not vary,
He means to fetch one more Vagary.
To ſee before his coming Back,
The mighty Bounds of Preſter Jack.

Mr. *W. Auſtin*'s *Panegyric Verſes upon* T. Coryat, *and his Crudities*. See likewiſe *J. Donne*'s.

ỳ. 278, 279, 280. *Whoſe Perſon none dares look upon,—But is preſerv'd in cloſe Diſguiſe,—From being made cheap to vulgar Eyes*] Sir *Francis Alvarez*, a *Portugal Prieſt*, in his *Voyage to the Court of* Prete Janni, (ſee *Purchaſe*, his *Pilgrims*, part 2. p. 1082.) obſerves, " That he commonly ſheweth himſelf thrice a Year, on

" *Chriſtmas*

W' enjoy as large a Pow'r unſeen,
To *govern him*, as *he does* Men:
And in the Right of our *Pope Joan*,
Make *Emp'rors* at our feet fall down;

" *Chriſtmas Day*, on *Eaſter Day*, and on *Holy Rood Day* in *Sep-*
" *tember*. And the Cauſe why he thus ſheweth himſelf thrice,
" is becauſe his Grandfather, whoſe Name was *Alexander*, was
" kept three Years ſecret after his Death by his Servants, who
" govern'd the Country all the mean while: *For until that Time,*
" *none of the People might ſee their King*; neither was he ſeen of
" any, but a few of his Servants. And at the Requeſt of the
" People, the Father of *David*, one of their Emperors, ſhew'd
" himſelf three Days; and this King alſo doth the like." See *Le Blanc*'s *Voyages and Travels*, part 2. chap. 11. p. 227.

℣. 283, 284. *And in the Right of our* Pope Joan, — *Make Emp'rors at our Feet fall down.*] This is a notable Gird upon Pope *Alexander* the third, who had a meeting with the Emperor *Frederick Barbaroſſa*, at *Venice*. (Sir *W. Segar* ſays, in the Year 1166. Sir *Paul Ricaut* in the Year 1177.) The following Account of which is given by Sir *W. Segar*. (*Of Honour, Military and Civil*, chap. 27. p. 152) " The Emperor being ar-
" riv'd at *Venice*, the Pope was ſet in a rich Chair at the Church
" Door. —— Before the *Pope*'s Feet a Carpet of Purple was ſpread
" upon the Ground; The Emperor being come to the ſaid Car-
" pet, forthwith fell down, and from thence (upon his Knees)
" went towards the Pope, to kiſs his Feet; which done, the
" Pope with his Hand lifted him up.

" From thence they paſs'd together unto the Great Altar, in
" *Saint Mark*'s *Church*, whereon was ſet the Table of Precious
" Stones, which at this Day is reputed one of the greateſt Trea-
" ſures in *Europe*. Some have reported, That the Emperor did
" proſtrate himſelf before the Altar, and the Pope ſet his Foot
" on his Neck: While this was doing, the Clergy ſung the
" Pſalm of *David*, which ſaith, *Super Aſpidem & Baſiliſcum am-*
" *bulabis*; which the Emperor hearing, ſaid, *Non tibi*, ſed *Pe-*
" *tro*: The Pope anſwer'd, *Et mihi*, et *Petro*." (See Sir *Paul Rycaut*'s *Hiſtory of the Popes*, p. 246. Mr. *L. Howel*'s *Hiſtory of the Pontificate*, p. 341. *Wolfi Lection Memorab.* par. 1. p. 375. par. 2. p. 425. *Fougaſſe*'s *Hiſtory of* Venice, by Shute, part 1. p. 109. *Miſſon*'s *Voyage*, vol. 1. p. 173, 177.) See an Account of Pope *Hildebrand*'s Excommnication, and barbarous Uſage, of the Emperor *Henry* 4th in *Platina*, and *Genebrard. Chronic. ann.* 1073.

Or *Joan de Pucel*'s braver Name,
Our Right to *Arms*, and *Conduct* claim;
Who, though a *Spinster*, yet was able
To serve *France*, for a *Grand Constable*.
We make, and execute *all Laws*,
Can *judge* the *Judges*, and the *Cause*;

℣. 285. *Or* Joan de Pucel's *braver Name.*] * *Joan* of *Arc*, call'd also the *Pucelle*, or Maid of *Orleans*. She was born at the Town of *Damremi* on the *Meuse*, Daughter of *James d' Arc*, and *Isabella Romee*, was bred up a Shepherdess in the Country. At the Age of Eighteen or Twenty, she pretended to an Express Commission from God, to go to the Relief of *Orleans*, then besieged by the *English*, and defended by *John Comte de Dennis*, and almost reduced to the last Extremity. She went to the Coronation of *Charles* the VIIth, when he was almost ruined. She knew that Prince in the midst of his Nobles, though meanly habited. The Doctors of Divinity, and Members of Parliament, openly declared that there was something supernatural in her Conduct. She sent for a Sword which lay in the Tomb of a Knight which was behind the Great Altar of the Church of St. *Catherine de Forbois*, upon the Blade of which the *Cross* and *Flower de-l ces* were engraven, which put the King in a very great Surprize, in regard none besides himself knew of it: Upon this he sent her with the Command of some Troops, with which she relieved *Orleans*, and drove the *English* from it, defeated *Talbot* at the Battle of *Pattai*, and recover'd *Champagne*. At last she was unfortunately taken Prisoner, in a Sally at *Champagne*, in 1430, and try'd for a Witch, or Sorceress, condemn'd, and burnt in *Rouen* Market-Place, in *May* 1430."

Mr. *Anstis* observes, (*Register of the Garter*, vol. 1. p. 433.) "That *Joan* the Maid of *Orleans*, for her valiant Actions, was "ennobled, and had a Grant of Arms, dated *Jan.* 16. 1429. "and her *Pursuivant* named *Hear de Liz.*"

See a further Account of her, *Mezeray*'s *History of* France, Translated by *Bulteel*, vol. 1. p. 453.

℣. 288. *To serve* France, *for a Grand Constable.*] All this is a Satire on King *Charles* the *Second*, who was govern'd so much by his Mistresses: particularly this Line seems to allude to his *French Mistress*, the Dutchess of *Portsmouth*, given by that Court, whom she serv'd in the important Post of governing King *Charles*, as they directed. (Mr. *W.*) See Mr. *Fenton*'s *Observations upon Mr.* Waller's *Poems.* p. 78, 79.

J. Davies, in his *Relation of* Achen, observes, That the Women there are King's chief Counsellors; and that a Woman was

Preſcribe all Rules of *Right* or *Wrong*,
To th' *Long Robe*, and the *Longer Tongue*;
'Gainſt which the World *has no Defence*,
But our more *pow'rful Eloquence*.
We manage Things of greateſt Weight,
In all the World's *Affairs of State*,
Are Miniſters of War and Peace,
That ſway all *Nations*, how we pleaſe.
We rule all *Churches, and their Flocks*,
Heretical, and *Orthodox*,
And are the *heavenly Vehicles*
O' th' *Spirits, in all Conventicles*:
By us is all *Commerce* and *Trade*
Improv'd, and *manag'd*, and *decay'd*;
For nothing can go off ſo well,
Nor bears that Price, *as what we ſell*.
We rule in ev'ry *Publique Meeting*,
And make Men do what we judge fitting;
Are Magiſtrates in all great *Towns*,
Where Men do nothing, but *wear Gowns*,
We make the *Man of War ſtrike Sail*,
And to our braver Conduct *veil*,
And when H' has chac'd his Enemies,
Submit to us upon his Knees.
Is there an *Officer of State*
Untimely rais'd, or *Magiſtrate*,

was his Admiral. See *Purchaſe*, his *Pilgrims*, part 1. lib. 3. chap. 1. ſect. 5. p. 122.)

℣. 290. *Can judge the Judges and the Cauſe.*]
Make Rev'rend Judges ſpeak with Awe,
And a Bad Title good in Law.
(*Hudibras*'s *Ghoſt*, canto 2. p. 62.

℣. 311. 312, *We make the Man of War ſtrike Sail,—And to our braver Conduct veil.*] Alluding probably to Sir *William Waller*. See Mr. *Cleveland*'s *Character of a* London *Diurnal*.

℣. 331,

That's *Haughty* and *Imperious?*
He's but a *Journeyman* to us.
That as he gives us Cauſe to do't,
Can *keep him in*, or *turn him out.*
We are your *Guardians*, that *increaſe*
Or *waſte* your Fortunes how we pleaſe;
And, as you humour us, can deal
In all your Matters, *Ill or Well.*
'Tis we that can diſpoſe alone,
Whether your *Heirs* ſhall be your *own*,
To whoſe Integrity you muſt,
In Spight of all your Caution, truſt;
And, leſs you *fly beyond the Seas*,
Can fit you with what Heirs we pleaſe;
And force you t' own 'em, though begotten
By *French Valets*, or *Iriſh Footmen.*
Nor can the rigorouſeſt Courſe
Prevail, unleſs to make us worſe;
Who ſtill, the harſher we are us'd,
Are further off from being reduc'd;
And ſcorn t' abate, for any Ills,
The leaſt *Punctilios of our Wills.*
Force does but whet our Wits t' apply
Arts, born with us, for Remedy;
Which all your *Politicks*, as yet,
Have ne'er been able to defeat:
For when y' have try'd *all Sorts of Ways*,
What Fools d' we make of you in Plays?
While all the Favours we afford,
Are but to girt you with the Sword,

ỳ. 331, 332. *And force you t' own 'em, though begotten—By* French *Valets*, or Iriſh *Footmen.*] See *Tatler*, N° 100.

To fight our Battles in our Steads,
And have your Brains beat out o' your Heads;
Encounter, in deſpite of Nature,
And fight at once, with Fire and Water,
With Pirates, Rocks, and Storms, and Seas,
Our *Pride* and *Vanity* t' appeaſe;
Kill one another, and cut Throats,
For our good Graces, and beſt Thoughts;
To do your Exerciſe for Honour,
And have your Brains beat out the ſooner;
Or crack'd, as learnedly, upon
Things that are never to be known:
And ſtill appear the more induſtrious,
The more your Projects are prepoſt'rous;
To ſquare the Circle of the Arts,
And run ſtark mad to ſhew your Parts;
Expound the Oracle of Laws,
And turn them which Way we ſee Cauſe;
Be our Solicitors, and Agents,
And ſtand for us in all Engagements.
And theſe are all the *Mighty Pow'rs*
You vainly boaſt, to cry down ours;
And what in real Value's wanting,
Supply with Vapouring and Ranting
Becauſe yourſelves are terrify'd,
And ſtoop to one another's Pride;
Believe we have as little Wit
To be *out-Hector'd*, and *ſubmit*:

℣. 353, 354. *Kill one another, and cut Throats,—For our good Graces and beſt Thoughts.*] Of this Kind were the Commands from *Biſalta* and *Pippea*, to their Lovers *Favorinus* and *Hortenſius*. (See Dr. *Baily*'s *Romance*, written in *Newgate*, and publiſh'd 1650. in folio, with this Title: *Herba Parietis*, or the *Wall-Flower*, p. 124, &c.)

By your *Example*, loſe that Right
In *Treaties*, which we gain'd in *Fight*:
And terrify'd into an Awe,
Paſs on ourſelves a *Salique Law*:

℣. 378. *Paſs on ourſelves a Salique Law.*] *Pharamond*, the Firſt King of *France*, died about the Year 428. An ancient Chronicle gives him the Credit of ſettling the *Salique Law*, by four Lords, and ſays, They labour'd in it for three *Malles*, or *Aſſizes*: and that it is called *Salique*, from the *Saliens*, the nobleſt of the *French* People. *Mezeray*'s *Hiſtory of* France, tranſlated by *Bulteel*, 1683. p. 7. *De Serre*'s *Hiſtory of* France, by *Peter Mathew*, 1624. p. 5, 6. *Spelmanni Gloſſar. Lex Salica*, p. 363. *Moll*'s *Geography*, p. 63. *Davila*'s *Hiſtory of the Civil Wars of* France, book 1. p. 3, 4.

Nauclerus (Vid. *Chronograph.* vol. 2. p. 523.) thinks it was called *Lex Salica*, from *Salaguſtus*, one of the Doctors that drew it up. See *Whetſtone*'s *Engliſh Mirrour*, 1586. lib. 2. chap. 8. p. 137. Dr. *Heylin* ſays, (*Coſmography*, 5th edit. p. 177.) 'Twas ſo call'd, as is pretended, becauſe the Words *Si aliqua* are ſo often uſed in it.

Others call it's Antiquity in Queſtion, and think it was four hundred Years later than *Pharamond*, and made by *Charles* the *Great* againſt the *German Women*, inheriting Lands in their ſmall *Domains*, between the *Sala* and the *Elbe*; and if ſo, it had no Signification to the *French*. See *Echard*'s *Hiſtory of* England, vol. 1. p. 437, 438.

But whether the Claim is in *Pharamond*, or *Charles the Great*, if we may credit Dr. *Howel*, (ſee his *Inſtitution of General Hiſtory*, part 3. p. 465.) the firſt Time that it was put in Execution, was after the Death of *Lewis* the Tenth, or *Lewis Hutin*, the 46th. King of *France*, who died the fifth Day of *June*. 1316; (ſee Tranſlation of *Mezeray*, p. 344, 345.) and left his Queen *Clementia* great with Child of a Son call'd *John*, who died the 8th Day after he was born. He left a Daughter alſo named *Joanna*, begotten of *Margaret*, Daughter of *Robert* Duke of *Burgundy*, for whom her Uncle *Odo*, Brother of this *Robert*, challeng'd this Kingdom, in Right both of her Father, and Brother: But *Philip*, ſirnamed the *Long*, brought her Uncle *Odo* over to his Intereſt, by marrying to him his own Daughter *Joanna* —— At this Time, and in this Caſe, was this Law firſt objected, almoſt nine whole Ages after it was firſt enacted. *Edward* the Third, King of *England*, not long after this, namely in the Year 1328. (ſee *Echard*'s *Hiſtory of* England, vol. 1. p. 342.) claim'd the Crown of *France*, in Right of his Mother *Iſabella*, Daughter of *Philip* the *Fourth*, ſirnamed *Philip* the *Fair*. (See *Selden*'s *Notes upon* Drayton's *Polyolbion*, 17th Song, p. 275. *Stowe*'s *Chronicle*,

Or, as ſome Nations uſe, give place,
And truckle to *your Mighty* Race,

nicle, by Howes, p. 691. *Puffendorff*'s *Introduction to the Hiſtory of* Europe, 6th edit. p. 113.)

It was not ſo, when Edward *prov'd his Cauſe,*
By a Sword ſtronger than the Salique Laws.
Though fetch'd from Pharamond, *when the* French *did fight*
With Women's Hearts, againſt the Women's Right.
(*A Poem on the Civil War, by Mr.* Abr. Cowley, p. 3.)

Henry the Fifth was adviſ'd by Archbiſhop *Chichly*, to lay Claim to his Right in that Kingdom, which deſcended to him from King *Edward the Third*. (See *Echard*'s *Hiſtory of* England, vol. 1. p. 437, 438. *Shakeſpear*'s *King* Henry *the Fifth*, vol. 4. p. 9, 10. *Montaigne* obſerves, (*Eſſays*, vol. 2. chap. 8. p. 103.) That this Law was never ſeen by any one.

See more, *Brady*'s *Complete Hiſtory of* England. p. 60. *Puffendorf*'s *Introduction to the Hiſtory of* Europe, 118, 119. *Critical Eſſay on Nobility*, 1720. p. 478. and the Tracts in *French* upon this Subject. *Droit Public du France*, N° 9245,—46,—47,—48. *Catalog. Bibliothec. Harleian*, vol. 2. p. 557.

The *Lyſians* (according to *Herodotus*, *Clio* p. 79. edit. *Hen. Stephan.* 1592.) had a Cuſtom peculiar to themſelves, and the Reverſe of this. For amongſt them, the Relation by the Mother's Side, was eſteem'd more honourable than that by the Father; and for that Reaſon, the Children took the Mother's Name.

℣. 379, 380. *Or, as ſome Nations uſe, give Place,—And truckle to your Mighty Race.*] The *Spaniſh Ladies* do ſo. (See *Lady's Travels into* Spain, part 3. letter 12th p. 230.) But he alludes probably to the *Muſcovite Women*, who are far more obſequious in this Reſpect, than they ſhould be. For Mr. *Purchaſe* obſerves, (*Pilgrims Third Part*, lib. 2. chap. 1. ſect. 3. p. 230.) "That "if there the Woman is not beaten once a Week, ſhe will not "be good: and therefore they look for it weekly: and the "Women ſay, if their Huſbands did not beat them, they ſhould "not love them."

Eſt *Moſcoviæ* quidem *Alemannus*, faber ferrarius, cognomento *Jordanus*, qui duxerat uxorem *Rhutenam*, ea cum apud maritum aliquandiu eſſet, hunc ex occaſione quadam amicè ſic alloquitur; Cur me conjux chariſſime non amas? Reſpondent maritus, Ego vero te vehementer amo: quærebat igitur maritus qualia ſigna vellet? Cui uxor, *Nunquam*, ait, me *verberaſti*. (*Rer Moſcoviticar. Comment. Sigiſmundi, &c.* 1600. *Ratio contrahendi Matrimonium*, p. 35.)

We

Let Men uſurp th' unjuſt Dominion,
As if they were the *Better* Women.

We ſee after all, (ſays Mr. *Byron*) That the Widow is too cunning to be intrap'd either by the Threats, or intreaties, in the Knight's Letter. She gives him no Hopes of a peaceable Compliance with his Demands, nor any Handle for a forc'd one, either in Law, or Equity. Her Satyr is juſt, and ſo appoſitely levell'd at the moſt ſenſible Part of his Paſſion, that all his Pretenſions to it, are ridiculed and overthrown: All his hypocritical Schemes and Pretences being thus diſappointed, we may conjecture, that it wrought in his ſtubborn Mind, a Conviction, that they were vain, empty, and unavailable: And accordingly we find, that he now puts an End to a three Years fruitleſs Amour; for we hear nothing of him afterwards.

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